

# SIVA GITA



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**SIVA - GITA**

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The Centenarian Trust was formed in 1994 in the sacred memory of the Centenarian Mahaswami His Holiness **Sri Chandrasekara Saraswati**, the Paramacharya of Kanchi Kamakoti Peetam. Hon'ble **Sri R. Venkataraman**, the former President of India and Hon'ble **Sri C. Subramaniam**, former Governor of Maharashtra are the patrons. It was the directive of the Mahaswami to **Dr. Venkatasubramanian**, former Vice Chancellor Pondicherry University that a journal promoting Indian Heritage be published by forming a Trust. His wish is being fulfilled by publishing the journal titled "The Centenarian" annually. The first volume was released by His Holiness **Sankaracharya Sri Jayendra Saraswati** in July 1994 at Kanchi Mutt. On 20th May, 1997, the fourth volume will be released.

As per direction of the Patrons, the trust will be publishing rare texts.





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## FOREWORD

There are several *Gitäs* in Sanskrit among which the *Bhagavad-gītā* is the most well known. The *S'iva-gītā*, which the Centenarian Trust is now bringing out, deserves to be studied in its own right as it is full of deep philosophical insights accompanied by a rare religious fervour. It consists of 16 Chapters and has larger number of verses than the *Bhagavad-gītā*.

The *S'iva-gītā* forms part of the Uttara-kānda of the *Padma-purāna* and is in the form of a dialogue between S'ri S'iva and S'ri Rāma. Its main thrust is on the philosophy of Advaita that follows the *Upanishads*, the *Brahma-sūtra* and the *Bhagavad-gītā* as its sources of authority, which S'ri S'ankara developed into a closely knit system.

In the course of my wanderings I chanced to learn about this most significant work at the sacred Gnānānanda Tapovanam, Tirukoilūr. My friend late S'ri A.R.P.N. Rajamanicka Nadar, Trustee and S'ri K.N. Subramanian, Editor, Gnanaoli were good enough to help me to acquire this Treasure. A reading of the *S'iva-gītā* was a thrilling experience for me and I felt that this rare gem should be brought to the notice of one and all. Only an English translation with explanatory notes would bring out the depth of this *Gītā* to the non-Sanskrit-knowing public. I could not think of any better person than Prof. P.K. Sundaram, the devoted former Professor in the Department of Philosophy, at the University of Madras to take up this difficult assignment.

The *S'iva-gītā* is in the form of a dialogue between S'iva and Rāma. S'iva teaches Rāma highly philosophical truths and the nature of true and genuine religion along with the advice on practical strategies of war against Rāvana to rescue Sītā.

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★ DR. K. VENKATASUBRAMANIAN IS FORMER VICE-CHANCELLOR OF THE CENTRAL UNIVERSITY, PONDICHERRY, A NOTED SANKARITE SCHOLAR, HE IS CURRENTLY THE TRUSTEE & CHIEF EDITOR OF THE CENTENARIAN TRUST.

The *S'iva-gītā* to my knowledge has not been translated into English so far. The Centenarian Trust, therefore, is really proud to be a pioneer in this venture. Dr. P.K. Sundaram, the noted Advaitic scholar and a Co-Trustee has done an outstanding job and we are deeply indebted to him.

This publication is being released by Shri. V. Jayaraman I.R.S., Chief Commissioner of Income Tax (well known for his association with Kānchi Mahāswāmi) under the erudite Presidentship of Hon'ble R. Venkataraman, Former President of India and patron of the Centenarian Trust.

It is but meet and proper that this *S'iva-gītā* is released on 20th May 1997, the auspicious 104th birthday of the Mahāswāmi of Kānchi Kāmakoti Peetam, Jagadguru S'ankarāchārya S'rī Chandras'ekharendra Saraswathī, the 68th Pontiff of that Eternal Peetha founded by Ādi S'ankara himself.

It is also very significant that His Holiness Jagadguru Sri Paramas'ivendra Sarasvati, the 57th Pontiff of Kānchi Kāmakoti Peetha and the preceptor of S'rī Sadās'iva Brahmendra has authored a commentary on the *S'iva-gītā*.

The Centenarian Trust of which I have the privilege to be a Trustee and Chief Editor will be publishing similar rare and original works from time to time and this endeavour starts with the *S'iva-gītā*.

I am positive that this great *Gītā* will be read with interest throughout the globe.

I have to place on record the scholarly guidance given to us by our patron Hon'ble S'rī R. Venkataraman, Former President of India, at all times.

**Dr. K. Venkatasubramanian**

1st May 1997.

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## PREFACE

I am beholden to Dr. K. Venkatasubramanian, Trustee and Chief Editor, Centenarian Trust for not only asking me to give an English translation of *S'iva-gītā* but supplied the text in Sanskrit with the very valuable commentary called *Bālānandinī* by Hari Pandita, son of S'rī Lakshmī Narahari. I have followed his commentary in my translation. Hari Pandita seems to be an Advaitin of great scholarship. No wonder he is free from narrow prejudices and sectarianism. *S'iva-gītā* itself is free from any kind of bigotry as is evident from some verses in it (see particularly XVIth Chapter, Verse 6).

I wish I were able to give more elaborate notes on the *S'iva-gītā* sections, particularly dealing with the esoteric *mantras*. Scholars more competent than I will be fulfilling that need in the future.

I congratulate the Cee Gee Graphics for the neat print and get-up of the work. The readers, I hope, will welcome this work forgiving the shortcomings found therein.

**P.K. Sundaram**

# Introduction

## ( I )

In the *Journal of Oriental Research*, Madras [Vol. XII] Dr. V. Raghavan has listed under the caption *Greater Gītā* several *Gītās* of which *S'iva-gītā* is one.

Dr. Raghavan mentions four editions of the work:  
(i) One in *grantha* character with a translation in Sanskrit of the verses in Tamil by Sri M. Muthukumara-swamy Gurukkal from Jaffna.

(ii) One with the gloss with the title *S'iva-gītā-tātparya-prakāś'ikā* by His Holiness Jagadguru Paramas'ivendra Sarasvatī, printed in 1906 by The Vani Vilas Press, Srirangam. The author was the 57th pontiff of the Kāmakoti Peetham. First three chapters of his commentary are available in print with the Government Oriental Manuscripts Library, Madras.

(iii) One published by the Nirnaya Sagar Press, Bombay in 1909 and (iv) one included in the *Gītā-sangraha*.

In the Government Oriental Manuscripts Library there is available one unpublished text of *S'iva-gītā* with a complete commentary by Brahmānanda Sarasvatī, disciple of Sadās'iva-tīrtha, said to be the disciple's disciple (*pras'ishya*) of the great S'ankarācārya.

The text of *S'iva-gītā* translated now in English and published by the Centenarian Trust has a commentary called *Bālā-nandinī* by Hari Pandita, son of Lakshmi Narahari. I have followed this commentary in my translation and notes.

Besides, it is learnt that there is a translation of *S'iva-gītā* into Italian language by Mario Vallauri (1942).

## ( II )

*S'iva-gītā* is a part of *S'ri Padma-purāṇa* according to the colophon of the chapters of that work. But it is not, as Dr.V. Raghavan in his article in JORM has pointed out, found in the Ānandās'rama edition of the *Padma-purāṇa*. It is ascribed to *Matsya-purāṇa* by some. Some others speak of a *S'iva-gītā* as belonging to the *Skānda-purāṇa*

Paramas'ivendra Sarasvatī says in his commentary on the *S'iva-gītā* [I-36] that it belongs to the *Padma-purāṇa*.: "*asminneva padma-purāṇe veda-sārākhyam iti nāma-vis'ishtam s'iva-nāma-sahasrakam 'namah parāya' ityādikam.*"

## ( III )

The importance of the *S'iva-gītā* can be guessed by the fact that Paramas'ivendra Sarasvatī has commented on it and that S'rīpatī Pandita the commentator on the *Brahma-sūtras* and a Vira S'aiva scholar has adopted *S'iva-gītā* as an important authority for his philosophy of Vira-S'aivism. But *S'iva-gītā* has such categorical statements in it of Advaita metaphysics of S'ankara that S'rīpatī's denial, for instance, of the illusoriness of the world and attributeless (*nirguna*) Brahman in S'añkara's sense of the term does not quite fit in with *S'iva-gītā* tenor of thought.

## ( IV )

*S'iva-gītā* has sixteen chapters with a total number of 768 verses. The work is the narration by the Sūta as passed on to him by Vyāsa who in his turn got it from

Sanatkumara who was taught by Skanda. Sage Agastya initially teaches Rāma who is in the throes of sorrow and dejection on the loss of Sītā abducted by Rāvana. Agastya asks Rāma pining away in sorrow in Dandaka forest to propitiate S'iva for grace with which alone he could possibly think of defeating Rāvana.

Rāma accordingly prays to S'iva who instructs him elaborately on the nature of the body, the vital airs, mind and intellect, the soul, the Witness-Self, the world, selfless devotion to and meditation on S'iva and the knowledge of one's identity with S'iva as means to release.

## (V)

### **Analysis of Contents of S'iva-gītā (GOD)**

God (*S'iva*) is the creator, protector and destroyer of the world (V-36); He is the only one, the death even of death; who remains when everything else has come to an end (37); He is supersensible; is the only knower - intelligence (X-7); is the same as Brahman of the Upanishads ; beyond all modifications (13), is of the nature of bliss (8,9). He is not reached by speech and thought (9); is the seat of fearlessness; one who sees Siva as his own Self and his Self in all, does not grieve and is a Jivan-mukta (XIII-24); is discernible to the keen intellect which enquires (12); He works out the creation with his power of *māyā* or *avidyā*.

S'iva or the Self or Brahman is in the heart-lotus of beings (X, 25); Self is the Witness of all events in all the three states of experience like waking, dream and sleep (43).

Nothing exists apart from S'iva or Brahman (XII-4); God appears to devotees in the form most liked by them (XX-5);

No fixed rules of worship (XII-7). Even the most wicked is deemed to be good if he turns to God (7). Thinking of God as one's own Self renders sins ineffectual and infructuous (8); God is not attained by learning or intellectual astuteness but only by voluntary devotion; If one chose God, God chooses him in return (31). God is attributeless and secondless (36). He assumes many forms just as fire assumes the form of objects it burns (38); Brahman is *sat-cit-ānanda* (XIII-9); 'Advaita' means *sa-jātiya-vijātiya-svagata-bheda* (10).

Only those who surrender to S'iva transcend *māyā* (936), Devotion to S'iva is generated only in millions of births (40); Surrender unto S'iva abandoning every other obligation (43); Whatever one does, one should do that as an offering unto S'iva (44).

Unitive knowledge of S'iva (XVI-13); it liberates (15); One who sees God everywhere as his own Self is beyond all rules and convention (19).

The entire history from the day of creation to the day of reckoning is already determined by His foreknowledge. S'iva asks Rāma, as Krishna did Arjuna in the *Bhagavad-gītā*, to be merely a pretext and an occasion [*nimitta-mātra*] for His will to be worked out.

There is no second to Him (VI 52); He is *turiya* (VI-38). All glorious things are His aspects (VI Chapter). For all the ills of the world and one's life in it God is the only physician to provide remedy and redemption (VIII-70).

God is the locus of *māyā* [IX-6]. His *māyā* is inscrutable (II-26). God is immutable (*kūtastha*) [X-13]. He deludes the creatures residing in their hearts (II-27).

God [Brahman] is neither man nor woman nor neuter. He is formless an the pure consciousness (II-14).



## World

World is the working out of *māyā* (X-13); is comparable to dream; its reality lasts only so long as it is perceived [X-14] (XI-27). The world is a false presentation like a cloud city. The world-cause is nescience. It is beginningless but has an end; perishes by knowledge. Destruction of nescience is the same as Brahman (XI-13). Transitoriness is the basis for our indifference towards it and development of dispassion (XI-18).

Just as from an invisible nucleus of a banyan seed, the mighty banyan tree grows, even so from the invisible Brahman the vast universes appear (VII-5). Just as salt dissolves in water but surfaces again when it is boiled, even so the worlds disappear into and reappear from Brahman (VII-6); just as light emanates from the sun, so also the worlds emanate from Brahman (VII-7).

The world is seen due to *māyā* as the illusory silver is perceived in the shell (VII-25); the illusory snake seen in the rope does not exist, nor is non-existent, is neither born nor vanishes; so also the world in Brahman (VII-26); it is all like a dream (35), (IX-2), (IX-1). God creates the world through *māyā* (IX-3) which is indeterminable as real or unreal or both or neither (IX-4) and consists of three qualities of *sattva*, *rajas* and *tamas* (IX-4); *māyā* is grounded in Brahman (IX-7).

The world is evolved from invisible Brahman through *māyā* just as the big banyan tree evolves from the imperceptible energy in the seed (VII-5). The world is projected like the events in a dream (X-14).

## Māyā

*Māyā* is indeterminable as either real or unreal. It has three constituents of *sattva*, *rajas* and *tamas*. It evolves into the world. Hence it is the transforming (*parināmi*) material cause (*upādāna-kāraṇa*) (IX-4). It has its locus in Brahman (S'iva). (IX-6).

This *māyā* is hard to conquer (II-26) except by true knowledge of one's identity with Brahman or S'iva. (I-1, I-19, II-20, II-22, XVI-15). It is also true that total surrender to S'iva enables one to transcend *māyā* (VIII-36). *Māyā* is identified with nescience (*avidyā*) in *S'iva-gītā*. There is no hard and fast line of distinction drawn between the two. *Māyā* is, however, the cosmic power of God while *avidyā* is separate in each person and deludes that person.

Agastya bids Rāma to surrender and pray to S'iva (III-15). It is in this chapter Agastya describes the *Virajā-dīkshā* (21 to 33). Rāma's observance of this *Virajā-dīkshā* is given here (IV-1-10). Ch IV and Ch. V portray the great theophany of S'iva.

Even the very learned in the Vedas and the holy lore slip from righteous path if their fall is due.

Siva is time of time (V-37). Rāma is a mere occasion for this battle. (*nimitta-mātram*. Ch VI).

There is nothing different from S'iva. He is the be - all and end - all of the creation. (VI-11). S'iva narrates His glory (*vibhūti*) (9 onwards). There is no second to Him (38) He is Turiya (38). He is secondless Brahman (52).

The seed brings about the prodigious tree. Likewise the world appears from invisible Brahman (VIII-5).

The constituents of the body, its birth and growth are described in VIII Chapter. One's life is like a tree

wherein all the birds gather on dusk and fly away on the dawn. One's kith and kin are like these birds (68).

Birth ensures death, death means rebirth. People go round and round as on a wheel (69). For all these ills of life there is no physician except S'iva (70).

*Māyā* is indeterminable (*anirvacanīyā*), has three qualities of *satva*, *rajas* and *tamas*, it is the *parināmy-upādāna* of the world (IX.4). S'iva is immutable, *kūṭastha* (X-13).

The world is projected like the events in a dream (14). Nescience is separate in each individual (15).

The soul resides in sleep in the *daharākāśa* in the heart-lotus (25). Theory of Reflection (17) (19).

The true Self (II-4). Agastya came to Rāma to enlighten him on this. Is the body of Sītā which is inert his beloved? Is he not pure bliss, consciousness, complete being with no limiting adjuncts, neither is born nor dies? Just as the sun, the basis of sight, is not affected by the defects of the eye. (II-5,7). The real is neither man or woman, nor neuter. The seer - consciousness. (14) On the contrary the woman for whom Rāma wails is corporeal and unconscious lump of flesh and blood (15).

In fact all are one Self and as such all are brothers and sisters (*sarva eva sahodarāḥ* II. 18).

The ether contained in the line of houses is not affected when the houses are consumed by fire. So also the Self in the body (II-19). One who thinks that oneself is killed when the body is killed or oneself kills other selves suffers from ignorance. "Rāma! Knowing your Self be relieved from this sorrow of yours" (II-20-22).

S'iva's *māyā* is very hard to grasp (26). He is in the hearts of creatures and deludes them (26,27).

God is the inner knower (*kshetrajña*) in everyone.

The souls are labouring under this *māyā* and its instruments of knowing and action. Identifying themselves with them, they pass through experiences of pain and pleasure. They take rebirth in bodies in proportion to their acts and understanding (33-35).

Such a world of souls and things appears in S'iva like the silver in shell (38). To get over this vast illusion, one should develop discernment and discrimination. (39).

### **Means to release**

True unitive knowledge alone liberates (I-1, I-19, XVI-15). It is superior to everything else. Only those who surrender themselves unto S'iva can transcend *māyā* (VIII-36). Devotion to S'iva is secured only in millions of births (VIII-40). Those who surrender unto Him have no need for other obligations. (VIII-43). All that one does must be offered as service to God (VIII - 44).

The order of the evolution resulting in true knowledge is given as : (i) performance of Vedic sacrifices and social services (*ishtā* and *pūrta*) produces a firm devotion to S'iva. (ii) Hindrances melt away. (iii) Desire to listen to S'iva's glory is generated. (iv) Dispassion follows. (v) Eventually true knowledge of one's identity with S'iva (Brahman) dawns. (vi) Release results.

### **Devotion to S'iva**

Devotion to S'iva is born only in millions of births (I-16). One who is devoted to S'iva even if it be through hate, S'iva blesses him (I-22). Even offering of little water satisfies S'iva (I-13). One who goes after other lesser gods for paltry benefits are like the nincompoops who chase the mirage for water not knowing that the mighty Ganges is flowing nearby (I-28).

One who contemplates on S'iva attains oneness with S'iva. (30).

## Sākshin (Witness - Consciousness)

In and through the three states of waking, dream and sleep, a permanent awareness bears witness to them as a passive spectator, manifesting both the functions and objects of mind and their absence as in sleep. Dream events, the pleasure-pain conditions of the mind, mental knowledge and ignorance, the illusory objects for which there are no sense-contact are all manifested by the *Sākshin* (Witness-Consciousness). *S'iva-gītā* speaks about this Witness - consciousness in XIV-22.

## Meditation on OM

*S'iva-gītā* also expounds at some length the sound-symbol *Om* as consisting of three *mātrās* (measures) like *a*, *u* and *m* standing for the three states of experience and three manifestations of Brahman as Virāt, Hiranyagarbha and Īśvara, Brahman is the fourth (*turiya*) and is the *ardha-mātrā* or the *bindu*, the still point of silence. *S'iva-gītā* enjoins meditation on *Om*.

## Soul

According to *S'iva-gītā*, the souls are reflections or images (*prati-bimba*) of Brahman or limitations (*avaccheda*) of Brahman. The plurality of empirical souls is in this way admitted. Each soul is a product of its own nescience (*avidyā*). That souls differ from one another is, however, an illusion like the mirage in the desert (Ch X-20). The true nature of the soul is Existence, Consciousness and Bliss but due to the false identification (*adhyāsa*) of itself with the mind - body complex which are the products of nescience (*avidyā*), the soul is deluded into thinking that it is subject to birth and death, rebirth and reincarnation, pleasure and pain. (XIV-22, 24).

The soulhood is the sum of the three bodies *viz* the gross, the subtle and the causal which are enlarged into the five sheaths of (i) food (ii) vital airs (iii) mind (iv) intellect and (v) blissful causal condition of mere nescience.

The *S'iva-gītā* may appear to be sectarian. But the commentator warns us against sectarianism. He insists that one who thinks S'iva and Vishnu are different is mistaken. Even Brahmā or Hiranyagarbha is not different from S'iva and Vishnu. Writing on the Chapter XVI-6 of the *S'ivā-gītā* the commentator quotes the *Brhan-nāradiya-purāna* to say that only the ignoramus introduces difference between S'iva and Vishnu.

*anādi-nidhane deve hari - s'ankara - samjñite |*  
*ajñāna - sāgare magnā bhedaṁ kurvanti pāpinah ||*

He also quotes *Harivams'a* where S'iva says:

*aham tvam sarvago devah tvam eva aham janārdana |*  
*āvayor antaram nāsti s'abdair arthair jagatpate ||*

Earlier, commenting on the 38th verse of the XIIIth chapter the commentator says : S'iva teaches the truth, not to Rāma alone individually but to all the people of the world through Rāma.

*rāmam nimittikṛtya lokānugrahārtham ayam*  
*gītopades'ah, na tu rāmam prati.*

The *S'iva-gītā* has not given the titles to all the chapters. And it has given the same titles to more than one chapter. (See the content for titles).

## **A General Introduction to Advaita**

*S'iva-gītā* has great many Advaita doctrines in it and commentators have noticed this while it is not denied that there are large elements of devotion also in it. In this Introduction, a brief sketch of the general doctrines of Advaita is given so that reference to Advaita in *Siva-gītā* may be the better understood by the students of Advaita.

### ***Doctrine of Reality (Brahman)***

Brahman is the name of the supremely real. The determinant characteristic of reality is unvarying, uncontradicted and uniform existence. Judged by this standard, there can be only one reality. Brahman is, and should therefore be, devoid of any difference either internal or external, whatsoever. It is the only member of its class there being nothing like it or unlike it anywhere; not does it admit of any internal structural variations.

S'ankara normally will urge that there could be no demonstrative proof for the existence of Brahman. All arguments based on reason have only plausibilities and never possess the experiential certainty. Brahman is not one among the objective entities external to the proving mind. It is the basis of both the subject and the object. It is not any one of these two set against one another in contrast. Brahman announces itself as one's own self in any of the individual functions. Hence it is described as self-luminous (*sva-prakāśa*). The scripture is the sole authority for the information on reality.

### ***Proofs for Brahman's existence:***

Yet if proofs are required, S'ankara does not grudge them. For instance, Brahman as the pure being can be shown to exist by compelling logical necessities: i) Relativities of the world of space, time and causality do

entail the absolute without which they will lose their identity and interconnectedness. ii) This absolute cannot be non-being because from non-being nothing will appear. Non-being is not even thinkable as a category. Only a positive being can account for any class or kind even of relative beings.

### ***Nature of Brahman:***

Nature of Reality (*Brahman*) in Advaita is defined as existence, consciousness and bliss (*sat, cit* and *ānanda*). This is the essential definition of Brahman (*svarūpa-lakshana*). But as looked at from the empirical point of view and tracing by the categories of the thought the presented world to its origin by some cause, Brahman is recognised as that cause. This is its definition *per accident* (*tatastha-lakshana*).

In the latter case, Brahman as God (*Īśvara*) produces the world out of his own power of *māyā*. As creator, Brahman (God) is both the material and efficient cause of the world. This definition as we noticed is accidental to Brahman as *per se* it is free of all differences. Yet the definition *per accidens* does help in excluding any possible cause for the world other than Brahman (*kādācitkatve-sati-vyāvartakam-tatastha-lakshanam*), thus showing that the definition is concessional and tentative leading to the final truth of non-duality and no-creation.

Yet if one prefers to talk of Brahman, *per se*, not in the character of God, and yet as admitting a world-projection, Advaita makes Brahman in that context a *vivarta-upādāna* or the substrate of world-illusion.

### ***Brahman as Existence:***

Brahman as existence, pure and simple, is seen



pervasively in the objective world as well as in the subjective experiences of the individuals. Things and the individual experiences in the waking, dream and sleep are in continual flux. But however shifting and unstable these are, they exhibit throughout an abiding being in them without which they cannot even appear in experience. This basic being is Brahman. The rule of real existence is "whatever remains the same is real (*yan na vyabhicarati tat satyam*)."

### ***Brahman as Consciousness:***

Brahman is pure consciousness. When the objects enter into it and qualify it, then one speaks of consciousness-of this object or that. Thus the objectivity is accidental to it. Objective contents vary while consciousness is constant in and through them. The so-called empirical consciousness is only pure consciousness, mediated through the cognitive mechanism. And consciousness is autonomous, self-evidencing, self-luminous and immediate as otherwise there will be endless regress. Consciousness, again, is existence because the denial or doubt regarding it will, if anything, prove its existence. Otherwise the exercise will be self-contradictory in that the denial and doubt presuppose what they seek to deny or doubt.

### ***Brahman as Bliss:***

Brahman is of the nature of bliss (*Brhadāranyaka-upanishad*, III-ix, 28). In the *Chāndogya-upanishad* (VIII, xxiii, 1) it is declared that which is infinite (*bhūmā*) or non-dual must, and could alone be, bliss. Anything finite by its very finitude will involve such instability and alienation that are the very reason for pain. Advaitins urge that the absence of duality is itself an occasion for manifestation of bliss, as in the case of deep slumber

where the pleasure does not arise from the external objects. The objects too are only occasions for the manifestation of happiness. It is not as if the happiness originates from the objects. Bliss anywhere is the manifestation of Brahman (*Panca-das'i*, XI, 85-88).

From the foregoing account, it is easy to see why the Upanishads define Brahman as Existence, Consciousness and Bliss (*sat, cit* and *ānanda*). What is of importance to note is that the fivefold world (*prapañca*) (i) is based on Existence (ii) Consciousness (iii) Bliss in and through (iv) the forms and (v) names (*nāma-rūpa*) of objects. The latter two are alone the handiwork of *māyā* and thus illusory. Hence Brahman-reality is and has to be intuited in the very world which is its appearance just as the real rope must have to be known in the very appearance of the snake.

### ***God as the cause of the World:-***

Advaita holds as was stated above that God is both the material and the efficient cause of the world (*abhinna-nimitta-upādāna-kāraṇa*). God creates the world out of his own being. The act of creation is likened to the web woven by the spider with the material which its own body produces. God is so independent and autonomous that he does not require any material or instruments for creation. A material cause (*upādāna-kāraṇa*) is that from which anything is brought out, where such a product stays and into which it is absorbed at the end. God is exactly such a material cause. There are scriptural declarations like 'I will become the many', 'The Lord provided all this through His magical powers' etc. Yet there is difference of opinion among Advaita writers as to what exactly it is that constitutes the material cause of the world. For instance, Sarvajñātman in his *Samkshēpa-s'ārīraka* says that

Brahman *per se* is the material cause of the world through the instrumental power of *māyā* which is not a substance but a functional force.

Vācaspati in his *Bhāmātī* writes that Brahman is the cause of the world while *māyā* is the auxiliary. To be more explicit, Vācaspati says that world is created out of the ignorance of the soul. Dharmarāja holds in his *Vedānta-paribhāṣhā* that *māyā* is the transformed cause of the world (*parināmy-upādāna*). Vidyāranya thinks that while Brahman as limited by *māyā* (*māyā-upahita-caitanya*) is the substrate (*vivarta-upādāna*) with reference to which the world is rather an appearance than an evolved product.

Yet another view is that God is the cause of the extended world of space and time, his *māyā* being the material cause. The subjective world of thoughts and actions, on the other hand, are the work of the individual soul and its nescience (*avidyā*) itself, with *māyā* as contributory aid. Some others will attribute causality for the entire subjective world of the soul, only to its own nescience without the complement of *māyā*. One extreme theory is that the entire scheme of creation, including God, is just the subjective creation of the individual as in the case of the happenings in a dream.

In all these views it can be noticed that either the basic nescience (*avidyā*) or cosmic creative energy (*māyā*) is in one way or the other plays its role, for the simple reason that there could not be a world-presentation at all in the pure reality of Brahman.

### ***Degrees of Reality:***

The fact of illusions is undeniably given in ordinary experience. This should have to be accounted for, as otherwise, the explanation of the world will not be complete. One is forced to grant some degree of reality to

the illusory objects and experiences which enables them to atleast appear or happen. This is the lowest order of reality called the *prätibhāsika* (the merely apparent).

The entire world of *māyā* is indeterminable either or real or unreal, and is liable to be cancelled or contradicted by right knowledge of the truth of Brahman being all.

But given this apparent presentation of the world, it is possible to distinguish in it relative realities and unrealities and illusions. The more enduring of them and sublated with less frequency are taken as more real than the fleeting falsities on the one hand and the logical impossibilities, on the other.

The cognising minds are all equally subject to the tricks of *māyā* though the individual minds are working each in its own way. Thus the world of *māyā* is the same for all. This general world has got its own structure and laws and has an objectivity common to all the individual minds. Hence this public world is seen to possess a reality higher than the purely individual illusions and has very remote susceptibility to sublation. In other words, the world has an empirical reality (*vyāvahārika satya*). This is the reality studied by science.

But even this empirical order of reality is sublatable by the knowledge of the supreme truth (*pāramāthika satya*) of the non-dual Brahman as much as the empirical knowledge sublates the individual errors and illusions within its scheme.

This theory of threefold order of reality is called *sattā-trai-vidhya*. Vidyāranya has said: To the unthinking lot, the world is real; to the reflecting mind, it is neither real nor unreal; to the realised seer it is totally unreal.

## ***The World of Nature:***

The world is the evolution of *māyā* or the Prakṛti. The *S'vetāsvatara-upanishad* says that *māyā* is Prakṛti or the primordial material stuff of the world. According to S'ankara, the world has, for all its illusory character, a system and a structure that is so subtle that even the best of intellects fail to understand it. It is of *acintya-racanā-rūpa*, unthinkably subtle in its constitution. No mental power less than that of an omniscient God could have conceived it. The order and law that the world of nature exhibits presupposes a design and an architect.

Fundamental constituents of the world, the five elements of ether, air, fire, water and earth, originate from *māyā* and, by combining in due proportions, produce the world. This specific combination is called *Pañcikarana* or quintuplication. This process takes place according to the following formula: Each of the five elements is first split into two halves and the first half of each element is distributed equally among the rest of the four, so much so that each element has one half of its own substance and  $\frac{1}{8}$ th of the other elements incorporated into it.

The progressive order of evolution is: i) *ākāś'a* (ether) ii) *vāyu* (air) iii) *agni* (fire) iv) *ap* (water) and v) *prthivī* (earth).

Though creation is itself an illusion and a superimposition on Brahman-Reality, this account is given only to be denied later. Creation is called *adhyāropa* (superimposition) and its sublation by true knowledge is called *apavāda*. The sum and substance of Advaita is stated to be the initial superimposition of the world on Brahman and subsequent sublation, thereby showing the non-duality as the truth, (*adhyāropa-apavādābhyām nishprapancam-prapancyate*).

In the spiritual contemplation, the elements are regressively absorbed back into their antecedent cause. Thus, earth is absorbed into water, water into fire, fire into air, air into ether, ether into *mâyä* and *mâyä* into Brahman.

### ***Sākshin or Witness-consciousness:***

Ātman or the Self is the same as Brahman. Advaita examines several states of subjective experience like waking, dream and sleep, in order to discover this inner Self. Waking, dream and sleep vary from one another but in and through them, the Self which is consciousness is the witness unto them all with an unvarying continuity of its own. It perceives, remembers the events that happen in waking and dream. In sleep, however, there are no objects whatever and hence no mental activity. But even here one remembers on waking that one had a sound and blissful sleep knowing nothing. This shows that there is the witnessing consciousness to experience even the absence of all objective experience and the consequent bliss. The ever present witness is compared to the light in the theatre which shows the ongoing play and the spectators and it is same light that shows the stage and the auditorium as empty when the play is over.

This happiness born of the absence of plurality is itself a proof of an experience which is non-mental. Hence it follows that there is an intelligence far above the mind continuing all the time and manifesting the presence or absence of all experiences. This is the Witness-Self (*sākshin*) which is not however an active knower but a passive and neutral manifestor.

Knowledge and ignorance, pleasure and pain, presence and absence of the objects are said to be manifested by the Witness-Self. While the individual souls

are many, the Witness-Self is one only. The *Mundaka-upanishad* (III-1.1) speaks of the soul as a bird tasting the fruits of its acts and the *Sākshi* being a spectator thereof, Technically the individual soul is defined as the Self (Ātman) actually qualified by the mind (*antahkarana-vis'ishtah pramātā*). It is called the witness when it is merely conditioned by the mind (*antahkarana-upadhānena jīvah sākshi*). When even this penultimate condition of a witness is transcended, (as it should be because witnessing too involves an object) the Self alone remains.

### ***The Means to Release:***

Knowledge alone is the true means to release because only knowledge can dispel ignorance which is the cause of bondage. Knowledge is the result of inquiry which consists in studying the scripture with the help of the preceptor, particularly the texts of identity (*mahāvākya*) like *tat-avam-asi* (that-thou-art). The inner essence of 'that' and 'thou' is the same Brahman. The essential identity is arrived at by abandoning the conflicting connotations of 'that' and 'thou'. In the expression 'that' there is an indirect reference to the reality as though it is outside the 'thou', and in 'thou' a suggestion of limitedness in knowledge and ability. In both, these and a host of other differences must have to be abandoned and only the essential identity is to be grasped. In an ordinary statement like 'This is that Devadatta', Devadatta is recognised here and identified as the same person seen elsewhere and remembered, abandoning the contrarities like the past and the present times, the different places where he was and is now seen. Similarly, in the text 'that thou art' also, Brahman, indirectly referred to, is the same as the 'thou', that is, the individual who is limited and directly referred to here and

now. This inquiry is known as *tat-tvam-padārtha-s'odhana* or the inquiry into the meaning of the term 'that' and of the term 'thou' in the text 'that thou art'.

Devotion and service sublimated as spiritual disciplines become *Bhakti-yoga* (Way of Devotion) and *Karma-yoga* (Way of Action) respectively and are auxiliaries and helpful in bringing about the necessary frame of mind like purity for getting started in the Vedānta inquiry.

### ***The individual soul (Jīva):***

There are three main theories in Advaita regarding the soul and its nature.

1) The Pratibimba-vāda advocated by Prakāś'atman and supported by thinkers like Vidyāranya. According to this view, the soul is but a reflection of Brahman-intelligence in the egoity. Since the original and the reflected image are identical except for the presence of the reflecting medium causing the image as in a mirror, the soul and Brahman are one and the same. That the reflection is nothing apart from the original is obvious on the following considerations: i) The reflection is not an imprint or a seal on the mirror. Otherwise it will be there even after the original has shifted its place. ii) Nor is it a change brought about in the mirror which is the same whether there is a reflection in it or no.

Indeed, what brings about the illusory notion that reflection is independently real is the presence of reflecting medium and other incidental situations. The reflection itself is real. Similar is the position regarding the soul. Though it is a reflection, it is one with the original and hence is real. What is illusory in the situation is the reflecting medium of the mind-stuff and other physiological factors which make the reflection possible. The *Upanishads* like the *Brhadāranyaka* and the



*Katha* declare that Brahman-intelligence as various forms.

2) The *Avacchede-vāda* maintained by Vācaspati Miśra holds that Brahman-intelligence limited or conditioned (not reflected) by the intellect is the soul. The simile of the all-pervasive ether conditioned and limited by a pot is pressed by these *avaccheda-vādins*. Just as when a pot is broken the ether limited by it so far is at once the same as the cosmic ether, the soulhood which is a limitation brought about by the adjunct of the intellect is lost and the so-called soul becomes, as it were, one with the universal Brahman-Reality. In fact, however, it has always been the same as that reality.

3) *Ābhāsa-vāda* is the third theory held by thinkers like Vidyāranya (who also subscribes to the reflection theory). This view maintains, as against the reflection theory, that the reflection is wholly illusory and not real. Only through the sublation of this illusion through right knowledge, unity is gained.

### **The constituents of the soul:**

The soul is enveloped in five sheaths (*kosa's*): i) the physical (*anna*) ii) the vital-airs (*prāna*) iii) the mental (*manas*) iv) the intellectual (*vijñāna*) and v) the blissful (*ānanda*). These five are classified into three bodies: i) gross (*sthūla*) ii) subtle (*sūkshma*) and iii) causal (*kāraṇa*). Of these the last two alone constitute the capsules for the transmigrating soul. The gross body is seen to perish on death. The subtle body consists of the elements which travel with the soul to the future body. The causal body is the basic ignorance that constricts the Self into the limited transmigrating soul and its bondage.

Advaita lays down the logical inquiry into the fivefold sheaths and the threefold bodies along with the study of Vedānta texts from a preceptor as the method to

realise the true Self as different from all these apparent and limiting factors.

### **Soul as the locus of nescience:**

As to where nescience (*avidyā*) is located, difference of opinion exists. Some say that the individual soul is the locus, because it is that which suffers its machinations. The opposite view holds that it is the substrate-intelligence or Brahman which is the locus of nescience. After all, it is because of ignorance that even the individual soul with its adjunct of the internal organ results. A result cannot be the locus of its own cause which is but an antecedent condition. In sleep, the mind and the intellect are defunct and yet the ignorance is manifested by the Witness-consciousness. (*sākshin*). This proves that ignorance abides in the Self that is Brahman, not in the individualised soul. Even when one is awake and says 'I am ignorant', this ignorance as located only in the Brahman-intelligence is manifested by the Witness-consciousness.

Again some Advaitins like Prakāsātman and Sarvajñātman believe that the Brahman-intelligence is not only the locus but also the content of nescience since it obscures the Brahman-Reality from being known as the same as the soul. Vācaspati Miśra, on the contrary, holds that while the individual soul is alone the locus of nescience, Brahman-Reality is its content or object. Since, however, the soul is in its essence Brahman only, the nescience can be traced to Brahman with no logical difficulty.

### **Superimposition (*Adhyāsa*):**

Superimposition (*adhyāsa*) is defined by S'ankara as illusory identification wherein one object is mistaken for another which alone is real. For example, when the rope is mistaken for snake, the rope alone is real while the snake

is a superimposition and hence illusory, which means that it is presented where it does not belong (*atasmims-tad-buddhih*). The snake in the example is just a memory but appears in the rope with all the certitude of a veridical perception. Hence the snake is not just a memory. It is a presented datum. When one learns that the datum is not a snake but only a rope, the snake is sublated into nothing.

But in so far as there has been a positive appearance of a snake compelling one's belief and assent, it cannot be dismissed as a mere nothing. Since, however, it is sublated by the right knowledge of the real rope, it cannot be as real as the rope. It falls somewhere between the two categories. It is thus neither real nor unreal and is hence indeterminable (*anirvacanīya*). Similar is the mistaken identification of the illusory body, mind etc., with the Self our real being.

Superimposition may be mutual. For instance, a man mistakes himself to be the body etc., and thinks he is mortal, subject to pain and pleasure and so on. Conversely, he mistakes the body to be immortal and real.

When one identifies himself with the body, he says 'I am the body'. When he feels that he is the qualities of any other object, he says 'It is mine' as in 'This house is mine'. Thus, complete identification takes place with either the objects or their attributes. The entire fabric of the world and our life in it is the result of superimposition which in its turn is a result of ignorance (*avidyā*). All our knowing and doing are vitiated *a priori* by this initial *adhyāsa*.

As between the superimposed and the substrate on which anything is superimposed, the former is unreal since it alone is removed on the realization of the truth. The world is superimposed on Brahman, is sublated by true knowledge and hence illusory. All illusions according

to the Advaitins are cases of such superimposition, wherein the substrate of superimposition remains after the sublation of illusion. Hence, the substrate-reality is the limit of sublation. Secondly, no superimposition can take place without some substrate reality. Limitless sublation and substrateless illusion are impossible. When the superimposed world of *māyā* is sublated, the limit to this sublation is Brahman. Secondly, there can never be a world of *māyā* without a basis in Brahman. Though superimposition has no identifiable beginning, it has an end as it can be destroyed by right knowledge.

## MĀYĀ

*Māyā* is the name for that which cannot be determined either as real or as unreal. *Māyā* is not real like Brahman because it is subject to mutation, contradiction and constant flux. But on this account one cannot go to the other extreme and conclude that *māyā* is unreal because mere unreality amounts to total non-being which can never appear even in an illusion. A barren woman's child, for example, is a total non-being and hence a logical impossibility. It can never even be conceived, much less experienced as a fact. Nor can one say that *māyā* is a blend of the real and the unreal as that will flatly contradict the basic logic of the excluded middle. One cannot both be and yet not be.

So Advaita places *māyā*, which transforms itself into the world, as just an indeterminable illusion. Only illusory objects, while given in experience, yet are adjudged unreal because they are contradicted or sublated subsequently by true knowledge. In the illusion of the rope being mistaken for a snake, for instance, the snake is an apparent presentation which is cancelled by the true knowledge of the rope. Similar is the case with the world of *māyā*. The following facts emerge out of the above consideration:

1. It is to be noticed here that an illusion continues to present itself till the true knowledge arises. Similarly the world presentation or *māyā* will continue to press itself on us till the true knowledge of Brahman dawns to supplant it. Hence all our worldly activities are carried on till true knowledge arises. 2. Just as the real rope is the basis for the apparent snake, real Brahman is the basis for the apparent world. 3. The rope without changing itself appears as the snake. Such a phenomenon is known as *vivarta* or transfiguration. In other words, the real rope is the transfigured material cause (*vivarta-upādāna*) of the snake. The rope does not change into but only appears as the snake. According to Advaita, it is the ignorance of the reality of the rope that transforms itself into the illusory snake. Hence this ignorance is the transformed material cause of the snake (*parināmi-upādāna*). Similarly Brahman is the transfigured material cause while *māyā* is the transformed material cause of the world. Transfiguration is appearance-otherwise while transformation is becoming-otherwise. 4. Thus the relation (if it could be called a relation at all) between Brahman and the world is not one of cause and effect but one of reality and appearance. 5. In this sense, Brahman is the substrate (*adhisthāna*) of *māyā* or the world-illusion. 6. This implies that just as, in the rope which is mistaken for a snake, there is no snake at all even when it is seen by mistake, there is similarly no world at all in Brahman even when the world is presented and experienced. 7. It is clear then that appearance in experience is no guarantee of reality. 8. Advaita argues further that the very fact of the world appearing in experience objectively is illusory because of its very objectivity. Brahman has neither objectivity nor subjectivity in it. If things appear anywhere in any of these forms, that is a clear sign of illusoriness. In other words, *māyā* is objectivity and hence illusory. 9. *Māyā* is a material principle possessing no intelligence and is limited in its scope and power. For

these reasons of inertness and limitedness also it is illusory and is open to cancellation.

### **Māyā and its characterisation and powers:**

*Māyā* has its two-fold power which contributes to its illusory presentation as the world:

1. Concealing (*āvarana*) 2. Projective (*vikshepa*).  
*Māyā* conceals the truth and projects untruth in its place. That is, it conceals Brahman and projects the world in its place instead.

2. *Māyā* thus is a positive force (*bhāva-rūpa*).

3. It is beginningless (*anādi*) in the sense that even time falls within its scheme. However, it has an end (*anta*) because it can be destroyed by true knowledge.

### **Māyā and Avidyā:**

*Māyā* and *avidyā* are practically synonymous because they share the same characteristics. Still a distinction is made between the two in later Advaita literature on the subject as follows:

1) *Māyā* is defined as the Lord's power of creativity operated by his sheer will and is, therefore, objective, public and common to all while *avidyā* is described to be the defect in the individual beings obscuring their perceptions and hence, subjective, private and individual.

2) While the world of *māyā* exists even when no one is aware of it, the subjective world of one's own experience and thought is a product of one's own ignorance and imagination and is removed by one's own true knowledge.

3) Some writers on Advaita say that while *māyā* is a force in which some pure quality (*sattva*) is dominant, *avidyā* is full of darkness and delusion (*tamas*).

4) Yet others hold that in *māyā* the projective power has the dominance while in *avidyā* the obscuring power is in the ascendant.

5) Yet another distinction suggested is that while *māyā* does not delude its locus (God), *avidyā* does delude its locus (the soul).

6) When Brahman-intelligence is reflected in *māyā* which is pure, it appears as God; while its reflection in *avidyā* full of disturbing activity and concealing power is the soul.

S'ankara, however, does not seem to make any hard and fast distinction between *māyā* and *avidyā*.

## Note on Vibhūti

(Ref : XV-6)

The sacred ash (*vibhūti* or *bhasma*) is to be applied to the body by every devotee of S'iva as a matter of obligation. One should wear the sacred ash in three horizontal lines on the head, forehead, the chest, on the two shoulders, neck, stomach and on the arms.

One should utter the holy chant when taking the ash on the palm, according to *Atharva-s'iras*: *agnih iti bhasma; vāyuriti bhasma, jalamiti bhasma, sthalamiti bhasma, vyoma iti bhasma, sarvam ha vā bhasma*" (Fire, air, water, ground, skies, everything is sacred ash) and apply the ash as powder to the various parts of the body. This is known as Pās'upata-vrata. One applies this ash mixing it with water with the holy chant : "*Mānastoke tanaye māna āyushi mā no goshu mā no as'veshu rīrishah | vīrān mā no rudra bhamito avatīr havishmanto namasā vidhema te ||*

(Let not our progeny suffer. Let there be no harm done to our life-span. Let not our cows and horses be affected. Let

not our servants be punished in anger. We propitiate you, O Lord Parames'vara! with worship, offering and prostrations.)

The ash is worn in three horizontal lines representing the Sāma, Yajus and Rg-vedas. That is why it is called as *tryāyusham*.

Bodhāyana interprets the command in the *Taittirīya-upanishad* "*bhūtyai na pramaditavyam*" as an order "*Do not fail to wear the sacred ash !*"

One should utter the mantra : "*tryambakam yajāmahe sugandhim pushti-vardhanam | urvārukam iva bandhanāt mṛtyor mukshīya ma'mrtāt ||*

(We propitiate the three-eyed Parames'vara whose fragrance is natural to Him, Who nourishes the devotees. O Lord, Let us be released from the grip of death like the ripe cucumber fruit (from the stalk of the creeper). Let us not swerve from the path of release.)

The ash from the Agni-hotra altar is very holy. It should be applied with the hymns addressed to the five forms of Parames'vara (1) *Sadyojāta* (2) *Vāmadeva* (3) *Aghora* (4) *Tatpurusha* and (5) *Īs'āna*.

The ash gathered from S'aiva-agni (as mentioned in the *S'iva-gītā*) is for the specially initiated and is fourfold : (1) *kalpa* (2) *anu-kalpa* (3) *upa-kalpa* and (4) *akalpa*.

The first of these is prepared from the cowdung even as it is evacuated by the cow, mixed with *bilva* leaves, milk, curds, ghee, cow's urine with the utterance of the sacred chant : "*Om aghorāya namah.*" The mixture rolled into balls is then baked in fire.

The second also is made of the cowdung found in a dried condition in the pasture ground, beaten into fine powder, sifted through a cloth and mixed with the cow's urine. Then it is rolled into balls with the utterance of "*Om aghorāya namah*" and placed in the fire with "*Om*



*tat-purushāya namah*" and taken out after it has been baked with "*Om īsānāya namah*"

The third, *upa-kalpa*, is not prepared from cowdung but gathered from the white ash of trees burnt out in the forest-fire. This is mixed with the above five products obtained from the cow like milk, curds, ghee, urine of the cow and cowdung.

The *akalpa* ash is obtained from places where lightning has struck or from the hilltops or from holy shrines.

The sacred ash is applied to the body as (i) ash-bath (*bhasma-snāna*) which consists in wearing the ash after bath with the *pranāyāma*, the chants addressed to the five forms of S'iva (like Sadyo-jāta) with *gāyatrī* and repetition of *na-ma-s'ī-va-ya* (Prostrations to S'iva).

The ash also is worn without mixing with water with the relevant *mantras*. This is called *uddhūlana*. Thirdly, one wears the ash in three horizontal lines after mixing it with water. In this case it is called *tripundra* or *trāyusha*.

One can consult the *Bhasma-jābāla-upanishad* with the commentary by Upanishad Brahma Yogin included in *S'aiva-upanishads* [ed. by A. Mahadeva Sāstri, Adyar Library, Madras, 1925]. See also *S'ivārcana-candrikā* by Appayya Dikshita; *S'ivāgama-prayoga-candrikā* edited by Allur Viswanatha Sivacāriar).

S'ivāgni is mentioned in the *S'iva-gītā*. This fire is born of the unity (*sāmarasya*) of Vagīs'vara and Vāgīs'vari (S'iva-S'akti), in the sacrificial altar. The ash gathered from this is very holy.

[See *Yajna-tatva-prakās'ikā* by Sri Cinnaswami Sastri].

## A note on Rudrāksha

(Ref : XVI-21)

According to *Rudrāksha-jābāla-upanishad* Lord S'iva says "I was meditating for one thousand years. Tears dropped from my eyes and were transfigured into *rudrāksha* nuts."

*divya-varsha-sahasrāni*  
*cakshur-unmilitam mayā |*  
*bhūmau-akshiputābhyām tu*  
*patitā jala-bindavah ||*  
*tatra as'ru-bindavo-jātā*  
*mahā-rudrāksha-vrkshakāh ||*

Chanting the holy syllables (*mantras*) with the rosary of *rudrāksha* beads is considered to be supremely sacred.

The *rudrāksha* nuts are obtained naturally from certain trees. The nuts that have a natural hole in them are of a superior class. *Rudrāksha* with one facet is symbolic of Brahman the reality; with two facets it represents the Ardhanārīs'vara form of S'iva. With three facets it stands for the three Vedic fires (i) *gārhapatya* (ii) *dākshināgni* and (iii) *āhavanīya*. In this way, a *rudrāksha* may have upto fourteen facets.

The *rudrākshas* may be worn round the neck, around the ears and arms and on the head. To read the *Rudrāksha-jābāla-upanishad* is equivalent to chant the *Gāyatrī* a million times.

# S'IVA-GĪTĀ

## Chapter I

ॐ नमः शिवाय ।

सूत उवाच ।

अथातः संप्रवक्ष्यामि शुद्ध-कैवल्य-मुक्तिदम् ।

अनुग्रहान् - महेशस्य भव-दुःखस्य भेषजम् ॥ १ ॥

Sūta said

Then, therefore, I will tell you clearly, by the grace of the great Lord (S'iva), that which removes the pain of cycle of births and bestows the pure release.

-1-

A person should acquire (a) the discrimination between what is of permanent value and what is merely temporary comfort, (b) a dispassion towards the delights of this world as well as heaven (c) the development of the control of the mind and of the senses, a sense of withdrawal from the charmed circle of the worldly enjoyments, an ability to bear the vicissitudes of life, faith in the truth of one's preceptor and the scripture and a state of tranquillity and (d) a deep desire for release from the cycle of birth and death. This is the meaning of the word 'then' (*atha*) in the verse.

If this primary qualification which is a *sine qua non* for liberating wisdom has been acquired, the instruction by the preceptor follows. The word 'therefore' (*atah*) conveys this idea.

*Avadhūta-gītā* says that only by the grace of God, even the inclination towards Advaita is possible (ईश्वर-अनुग्रहादेव पुंसां अद्वैत-वासना).

न कर्मणां अनुष्ठानै-र्न दानैस्तपसापि वा।  
 कैवल्यं लभते मर्त्यः किंतु ज्ञानेन केवलम्॥ २।।

The mortal man does not get liberation either by the meticulous performance of religious duties, nor by gifts, nor by penance but only through right knowledge.

-2-

The scripture declares that neither by knowledge, nor by progeny, nor by wealth does one get immortality but only by renunciation. न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वं आनशुः. Here renunciation follows the dawn of wisdom. There is no way to liberation other than knowledge of the true nature of things. तमेव विदित्वा अतिमृत्युं एति। नान्यःपन्था विद्यते अयनाय॥ *S'vetās'vatara - upanishad*, VI-15 Yet, performance of one's appointed duties, other virtues like charity and disciplines like penances certainly do have value in that they generate a purity of mind, (चित्त शुद्धि). The *Bhagavad-gītā* has declared: The Yogis fulfill the obligations cast on them with fervour and sincerity and without any thought of personal benefit to themselves accruing therefrom, for the purpose of chastening the mind. (योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वा आत्मशुद्धये) A necessary frame of mind to cultivate Vedantic wisdom with a deep disposition towards knowing the liberating truth is created by the performance of Vedic sacrifices, by gifting to the needy, by the practice of austerities like fasting and by the critical study of the Vedas with the guidance of a competent preceptor. ब्राह्मणाः विविदिषन्ति वेदानुवचनेन यज्ञेन दानेन तपसा अनाशकेन। *Brhadāranyaka-upanishad* IV-4.22.

रामाय दण्डकारण्ये पार्वतीपतिना पुरा।

या प्रोक्ता शिवगीताख्या गुह्यात्-गुह्यतमापि सा॥ ३॥

The *S'iva-gītā* which was declared in days of yore by the Lord of Pārvatī to Rāma in the Dandakāranya is the secret of all secrets.

-3-

The preceptor here who first declared *S'iva-gītā* is none other than Lord of Pārvatī or S'iva. The disciple who received this instruction is no less than S'rī Rāma. Hence, *S'iva-gītā* is deemed the most exalted of the *Gītas*.

यस्याः स्मरण-मात्रेण नृणां मुक्ति-ध्रुवा हि सा।

पुरा सनत्कुमाराय स्कन्देन अभिहिता हि सा॥४॥

Verily, this (*S'iva-gītā*) by mere thinking about which release is certain for human beings, was expounded (subsequently) in ancient times by Skanda (Subrahmanya) to Sanat-kumāra.

-4-

*S'iva-gītā* is so holy that a moment of its recollection will bestow instant release to people. The work itself shows the true nature of the self as pure consciousness, as eternally free and as entitatively one with Brahman, after removing all false notions and beliefs which take the world and our existence in it as real and eternal.

सनत्कुमारः प्रोवाच व्यासाय मुनिसत्तमाः।

मह्यं कृतातिरेकेण प्रददौ बादरायणः॥५॥

O! The most holy of sages! Sanatkumāra declared (this) to Vyāsa Bādarāyana who out of his exceeding compassion gave this *S'iva-gītā* to me, the Sūta.

-5-

This sacred *Gītā* was given by teachers to their disciples in the above order. It is by sincere and steadfast devotion and service to teachers that students are given

the holy instruction in scripture. The *S'vetäs'vatara-upanishad* VI-23 says: "One whose devotion is as great to God as it is to his teacher, to him only the secret truths taught by them become intelligible". (यस्य देवे परा भक्तिः यथा देवे तथा गुरौ। तस्यैते कथिताः ह्यर्थाः प्रकाशन्ते महात्मनः।।) The *Bhagavad-gītā* lays it down as a rule that one who pleases his teacher by worship, inquiry and service is given the holy instruction in true wisdom by knowers of truth. (तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया। उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः)

उक्तं च तेन कस्मैचित् न दातव्यं इदं त्वया।

सूतपुत्र अन्यथा देवाः क्षुभ्यन्ति च शपन्ति च।।६।।

It was stated by my teacher, O the son of Sūta, that this (*Gītā*) should not be given to anybody indiscriminately (who is not qualified to receive it). Otherwise the gods will be offended and will curse you.

-6-

We hear of the story that knowledge (*Vidyā*) once went to a *Brāhmana* for protection and said to him, "Thou art my refuge; I belong to thee. Do not reveal me to one who is jealous, crooked and undisciplined. Thus only I will be effective". (विद्या ह वै ब्राह्मणं आजगाम गोपाय मां शेवधिस्तेऽहमस्मि। असूयकाय अनृजवे अयताय न मा ब्रूया वीर्यवती तथा स्याम्।।)

*Bhagavad-gītā* gives us the same warning: इदं ते नातपस्काय नाभक्त्यय कदाचन। न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति।। (XVIII-67).

-7-

अथ पृष्टो मया विप्रोः भगवान्बादरायणः।

भगवन्देवताः सर्वाः किं क्षुभ्यन्ति शपन्ति च।

तासां अत्रास्ति का हानिः यया कुप्यन्ति देवताः॥७॥

Thereupon, Bhagavān Bādarāyana, the learned Brāhmana, was asked by me: "O Lord! Why do all the gods get offended and curse? What harm is here in telling this *Gītā* to all and sundry wherefore the gods get angry?

-7-

Bhagavān Bādarāyana or Vyāsa is Lord Vishnu Himself. "व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे". One who knows the creation and destruction of beings, their coming and going, knowledge and ignorance, is to be called as Bhagavān.

पाराशर्योऽथ मां आह यत्पुष्टं शृणु वत्सल।

नित्याग्निहोत्रिणो विप्राः सन्ति ये गृहमेधिनाः॥८॥

Bādarāyana, the son of Parāś'ara, then said to me, "O dear! Listen to (the reply to) what was asked. The Brāhmanas who are householders and who perform the *agnihotra* daily, (contd).

-8-

त एव सर्वफलदाः सुराणां कामधेनवः।

भक्ष्यं भोज्यं च पेयं च यद्यदिष्टं सुपर्वणाम्॥९॥

They (those Brāhmanas) alone are verily the Kāmadhenus (divine cows) granting to all the gods all the wishes, in the shape of dainties (to be masticated), food and drinks, all that is dear to them.

-9-

अग्नौ हुतेन हविषा तत्सर्वं लभ्यते दिवि।

नान्यदस्ति सुरेशानां इष्टसिद्धिप्रदं दिवि॥१०॥

All these are obtained in heaven (by the gods) through the oblation poured into sacrificial fire. There is

in heaven nothing else like this which is the bestower of all wants on gods.

The gods depend for their pleasurable existence in heaven on the Vedic sacrifices performed here on earth by human beings. The oblations offered into the fire accompanied by Vedic chants reach the gods and satisfy them.

दोग्ध्री धेनुर्यथा नीता दुःखदा गृहमेधिनाम्।  
तथैव ज्ञानवान् विप्रो देवानां दुःखदो भवेत्॥११॥

Just as for the householders, the cow taken away from them causes sorrow, precisely similarly a Brāhmana who possesses wisdom causes sorrow to the gods.

-11-

Persons who possess true knowledge have neither the use for ritualistic sacrifices nor for heaven which is the reward thereof, with the result that the gods are denied their due and lose the wherewithal of enjoyment. Hence they become offended and are upset when true knowledge is imparted to people by anybody. Thus the gods are enemies of true knowledge and prevent it as best as they could.

त्रिदशास्तेन विघ्नन्ति प्रविष्टा विषयं नृणाम्।  
ततो न जायते भक्तिः शिवे कस्यापि देहिनः॥१२॥

Therefore, the gods obstruct (the rise of knowledge), by entering the objects of desire sought by human beings with the result that devotion to Lord S'iva does not arise in any one of the embodied souls.

-12-

The malicious gods deceive human beings making them rush after objects of attachment like wives and



children. Human beings are, because of this attachment, afraid of getting liberation lest they should abandon their wives and children to their fate. This is how the gods obstruct men from following the path of knowledge.

तस्मात् अविदुषां नैव जायते शूलपाणिनः।

यथा कथंचित् जातापि मध्ये विच्छिद्यते नृणाम्॥१३॥

Therefore, for ignorant people, devotion towards S'ūlapāni (S'iva) does not arise. Even if it arose by some chance, it gets destroyed in the middle.

-13-

जातं वाऽपि शिवज्ञानं विश्वासं न भजत्यलम्॥१४॥

Even if knowledge of S'iva arose by chance, the person does not believe it to be true.

-14-

The malevolent gods prevent the rise of true knowledge of S'iva. If it arose, they confuse the mind of the person, making him doubt the truth of that knowledge.

ऋषय ऊचुः।

यद्येवं देवता विघ्नं आचरन्ति तनुभृताम्।

पौरुषं तत्र कस्यास्ति तेन मुक्तिर्भविष्यति॥१५॥

**The sages asked:**

If in this manner the gods themselves create obstacles to the embodied souls, in whom is there the capacity by which liberation could be obtained at all?

-15-

सत्यं सूतात्मज ब्रूहि तत्रोपायोऽस्ति वा न वा।

सूत उवाच

कोटिजन्मार्जितैः पुण्यैः शिवे भक्तिः प्रजायते ।। १६ ।।

O the son of Sūta! Tell us the truth whether there is any method of (overcoming the obstacles created by the gods and getting release) or no?

**The Sūta said:**

By virtue of the merits acquired in millions of births, devotion towards S'iva is born.

-16-

It is by the devotion towards the Lord S'iva that the obstructive forces could be overcome and neutralised. But such a devotion is not easily achieved except through persistent and tireless efforts at ethical excellence in thought, word and deed through a long period of time extending over many births. Thus the individual must have the moral will to start the chastening exercise at some point of time, and once started on the journey, however slow and grinding the progress, there is no looking back or reversion. The Lord takes care of the rest of it. So, the initiative of the individual and Lord's constant and matching protection are therefore together the cause for the spiritual advancement. It is not God's grace alone, nor the individual initiative alone, that brings about the result. Rightly the sages have declared: "Both the grace of the Lord and the individual effort are together the causes (of spiritual progress)".

दैवं पुरुषकारं च सिद्धयतोऽन्योन्यसंश्रयात्

इष्टापूर्तानि कर्माणि तेन आचरति मानवः ।

शिवार्पण-धिया कामान् परित्यज्य यथाविधि ।। १७ ।।

Because of the above reason (of the need of the individual's own effort and his moral freedom implied by it along with God's grace for release), man performs the (good) deeds of *iṣṭā* and *pūrta*, in an attitude of offering unto S'iva in the prescribed manner, renouncing desires.

-17-

The Vedic sacrifices are called '*iṣṭā*' while the social services like digging tanks for water and rest-houses for tired pilgrims and travellers are known as '*pūrta*'. The first obligation is religious and sacred and the second one is social and secular. Whether sacred or secular, any good action that increases the quantum of general welfare and decreases self-centred ambitions paves the way to ultimate freedom and felicity. *Datta* or gifts to the needy is a third virtue. (See *Chāndogya-upanishad*, V-10.3).

The progress from the performance of virtuous deeds to ultimate felicity is described step by step in the following way: From virtuous deeds, devotion to Lord S'iva is generated; from the performance of these works as an offering unto the Lord, and without any selfish attachment is produced purity of mind; thence, discrimination between the enduring values and the transitory pleasures; thence a dispassion towards the sensuous delights either of this world or of the paradise; thence the spiritual qualities of (a) the control of the mind, (b) of the sense organs, (c) ability to bear hardships with equanimity and composure, (d) the faith in the authority and veracity of scripture and the teacher who expounds it (e) a sense of renunciation and (f) mental tranquillity; thence an overwhelming thirst for release from the cycle of birth and death; thence renunciation of worldly ties, then approaching a preceptor; thence the listening to the exposition of the meaning and import of

the scripture and reflecting critically on that exposition; thence a continuous contemplation of the scriptural meaning and import after being satisfied as to their veracity; thence the dawn of intuitive wisdom; thence the liberation even while one continues in the physical body till it falls on death and thence, after the fall of the body, the supreme bliss and freedom.

These above are the successive stages of spiritual progress.

अनुग्रहात् तेन शंभोर्जायते सुदृढो नरः।  
ततो भीताः पलायन्ते विघ्नं हित्वा सुरेश्वराः॥१८॥

By the grace of Lord S'iva a steadfastness (of mind) in the person is brought about. Consequently the gods, stopping their hindrance (to the devotees of S'iva), take to flight in fright.

-18-

The scheming gods are frightened both by God's intervention and the wrath of God's devotee.

जायते तेन शुश्रूषा चरिते चन्द्रमौलिनः।  
श्रृण्वतो जायते ज्ञानं ज्ञानादेव विमुच्यते॥१९॥

Because of the (absence of all obstacles now), a desire arises to hear the glories of the Lord Candramouli (S'iva who wears the crescent on his head). From hearing (the glories of the Lord) knowledge is born and by that knowledge alone, (the person) is liberated.

-19-

Even here several steps in the progress towards realization can be marked out. Once the obstructions by the jealous celestial powers that be are swept away, an intense yearning to learn more and more of the glories of

Lord S'iva sprouts by listening to the greatness of the Most High; a dispassion towards the earthly vainglory develops; thence follows the snap of the false identifications with filthy pelf, power and possessions; thence the knowledge of the unity of one's own self with the supreme is realized; and thence liberation results. It is clearly made out that knowledge alone is, in the ultimate analysis, the sovereign road to release.

बहुनात्र किमुक्तेन यस्य भक्तिः शिवे दृढा।

महापापौघपापौघ-कोटिग्रस्तो विमुच्यते॥२०॥

What is the use of dilating on this? One in whom devotion to Lord S'iva is steadfast, he is liberated even though he be fastened by numberless mortal and minor sins.

-20-

Even the confirmed criminal can still hope for redemption from his pernicious past if only he turns his mind to God even for a moment or atleast for a change. No one is so degraded as to be denied the chance of winning the grace and being saved. Even the most confirmed crook will be reckoned as good and virtuous if he mended his ways and turned his thought on God, says the *Gītā* (IX-30):

अपि चेत् सुदुराचारः भजते मां अनन्यभाक्।

साधुरेव स मन्तव्यः संयक् व्यवसितो हि सः॥

The doubt that could possibly be raised here is: How can anyone with a tangled mass of black sins be inclined towards God? Would they leave room for this prospect? But this doubt is not well founded.

For, any act, good or bad, is done by the willing

choice of the person. Man is his own architect. Basically he is free but has unfortunately exercised this freedom and preferred a course and a character hardened into a predictable personality. Nevertheless, freedom is never lost but lies subdued under the heavy layers of responses of the person to situations habituated into a fixed automatism. But this freedom could at any time be recovered and turned against the earlier fixities.

संसारबन्धनात् तस्मात् अन्यः को वा विमूढधीः। २१ ।

Is there any person who is so deluded in mind, therefore, that he is incapable of being released from the bondage of transmigration (by devotion to S'iva? (No one).

-21-

Even the worst sinner is not exempt from the possibility of redemption through devotion to S'iva.

नियामद्यस्तु कुर्वीत भक्तिं वा द्रोहमेव वा।

तस्यापि चेत्यसन्नोऽसौ फलं यच्छति वाञ्छितम्॥२२॥

If one is steadfast either in devotion or (even) in hatred (towards the Lord S'iva), He is pleased, (not only with the loving devotee but even towards the hateful person) and grants all the desired wishes.

-22-

If the Lord blesses even the person who hates Him, it is easy to see how much more would He be pleased with the true devotee. This is the intended meaning of this verse. It is not that it advocates hatred towards God so as to get His grace.

But it is also learnt from our religious literature like the *Bhāgavata* that even the most wicked have been

blessed by the Lord. Pūtana, at the behest of Kamsa, tried to kill the child Krishna by treachery. But Krishna paid her in her own coin, and under the pretext of sucking the milk sucked the very life out of her. Yet Pūtana got the best of it and merged in Him. There is a verse which says:

पूतना लोकबालघ्नी राक्षसी रुधिराशना।  
जिघांसयापि हरये स्तनं दत्वाऽप सद्रतिम्।।

In fact, the *Bhāgavata* declares how different kinds of people attained the Lord by diverse and contrary means. The Gopis became one with the Lord by love; Kamsa by fear; and S'isu'upāla by hatred. The Lord Himself has made it known that one can reach an identity with Him either by love or hate or fear or friendship.

गोप्यः कामात् भयात्कंसः द्वेषात् चैद्यादयो नृपाः।  
कामं क्रोधं भयं स्नेहं ऐक्यं सौहृदमेव च।  
नित्यं हरौ विदधतो यान्ति मन्मथतां हि ते।।

ऋद्धं किञ्चित् समाधाय क्षुल्लकं जलमेव वा।  
यो दत्ते नियमेनासौ तस्मै दत्ते जगत्रयम्।।२३।।

(If one is) affluent (let him offer luxurious worship); or (if he is indigent), let him take and offer a little water. To him who makes any offering (in worship to God) regularly, the Lord grants all the three worlds.

-23-

It makes little difference whether one's ceremonial worship is dazzling and costly or simple and plain. God prefers the solid sincerity to vain tinsel. One remembers the *Gītā* statement (IX.26):

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।  
तदहं भक्त्युपहृतं अश्रामि प्रयतात्मनः।।

"Whoever offers to me in great devotion, a leaf, a flower, a fruit or water, I accept it gladly since it is offered with devotion." Krishna was jubilant with Kucela's fried and pounded rice. He preferred Vidura's humble home to Duryodana's royal mansion.

तत्रापि अशक्ते नियमात् नमस्कारं प्रदक्षिणम्।  
यः करोति महेशस्य तस्मै तुष्टो भवेच्छिवः॥२४॥

If one is unable to do even this much regularly and if he does (instead) prostrations and circumambulations to the great Lord S'iva, He gets pleased towards him.

-24-

प्रदक्षिणासु अशक्तेपि यः स्वान्ते चिन्तयेच्छिवम्।  
गच्छन्समुपविष्टो वा तस्याभीष्टं प्रयच्छति॥२५॥

(The Lord) grants the wishes of one who is incapable of doing even circumambulation if he thinks in his mind of S'iva while moving about or sitting (or doing anything else.)

-25-

There is no prescribed posture or a rigid regimen in worshipping the Lord. He is pleased if the heart is pure and sincere. One can think of Him even while one is doing the routine work in the office or at home. The *Bhagavad-gītā* (V-10) tells us that one's mind should be rooted in the Self (Ātman) even while one is walking or sleeping, or conversing or is engaged in umpteen routine obligations. See S'ankara's *Soundarya-lahari* (27).

चन्दनं बिल्वकाष्ठस्य पुष्पाणि वनजान्यपि।  
फलानि तादृशान्येव यस्य प्रीतिकराणि वै।  
दुष्करं तस्य सेवायां किमस्ति भुवनत्रये॥२६॥



(S'iva) being one to whom the paste of the bilva wood, even the flowers blossoming in the forest and similarly the fruits (found therein) are pleasing, what is there that is difficult to get in His service in all the three worlds?

-26-

Lord S'iva is proverbially easy to please (*äs'u-toshi*). One little flower or one spoonful of water is enough to gladden him. The story of Kannappar is an excellent illustration of this. Tinnan was a hunter but a devotee of the Lord. In his rustic piety, he used to offer raw meat to the Lord and that, too, after tasting and testing it. He would carry water in his mouth and spit it on the holy image. That was his idea of the ceremonial bath of the Lord.

The official priest could not brook this profanity. But the Lord informed him in his dream to wait and see. The next day, while the priest was watching in hiding, the hunter arrived to make his routine offerings of food and water to the Lord. But to his horror he saw that one of the eyes of the Lord was bleeding. Without giving a moment's thought, he culled out one of his eyes with an arrow and grafted it on the bleeding eye.

But no sooner the bleeding in that eye stopped than the other eye of the Lord started bleeding. Now knowing the cure, the hunter scooped out his other eye. Just to be sure of the location of the Lord's eye, he placed his foot with the worn-out shoes on it right in the middle of the Lord's forehead and began to graft his eye on to the Lord's bleeding eye.

At that instant, the Lord manifested Himself and stopped the hunter and blessed him. Because the hunter

was prepared to sacrifice both his eyes to redress Lord's malady he was from that time called "Kannappar" (one who sacrificed his eyes). He stands elevated to the rank of the 63 canonised saints in S'aivism.

S'ankara in his *S'ivānanda-laharī* (verse 63) exclaims how an unlettered hunter became by this sacrifice the prince among the lovers of God. See also *Bhagavad-gītā* (IX, 26).

वन्येषु यादृशी प्रीतिर्वर्तते परमेशितुः।

उत्तमेष्वपि नास्त्येव ग्रामजेष्वपि तादृशी॥२७॥

Whatever liking is there in the Lord for things obtained in the forests is indeed not there in Him for even the best things available in the human settlements.

-27-

God cares more for the most natural and spontaneous piety, however crude the external offerings to Him might be, than for the artificialities of a sophisticated community of men living in places of their own making.

तं त्यक्त्वा तादृशं देवं यः सेवेतान्यदेवताम्।

स हि भागीरथीं त्यक्त्वा काङ्क्षते मृगतृष्णिकाम्॥२८॥

One who ignoring such a Lord prefers to worship any other deity is indeed like a person who abandoning the holy Ganges runs after mirage.

-28-

Mirage is a deceitful appearance of water in a desert. The unlucky traveller in a desert is doomed to death by pursuing the mirage to quench his thirst. Men do not distinguish between the real and the false and thus perish in running after the latter.

किं तु यस्यास्ति दुरितं कोटिजन्मसु संचितम्।

तस्य प्रकाशते नायं त्वर्भो मोहान्धचेतसः॥२६॥

To the person whose intellect is deluded and in whom still exist the sins gathered in millions of lives, this message does not verily present itself.

-27-

न कालनियमो यत्र न देशस्य स्थलस्य च।

यत्रास्य रमते चित्तं तत्र ध्यानेन केवलम्।

स्वात्मवेन शिवस्यासौ शिवसायुज्यमाप्नुयात्॥३०॥

Where one's mind revels (in the thought on S'iva) irrespective of restrictions of time, place or location, there he will attain by sheer contemplation union with S'iva by becoming one with S'iva Himself.

-30-

Whether one lives in his own house or dwells in a cave or retires to the mountaintop or goes under water or envelops himself with fire, it is of no importance unless one's heart is set firmly and constantly on the supreme Lord. (See *S'ivānanda-laharī* of S'ankara, verse 12).

अतिस्वल्पतरायुः श्रीभूतिशांशाधिपोऽपि यः।

स तु राजाहमस्मीति वादिनं हन्ति सान्वयम्॥३१॥

Even a minor deity has power by virtue of being just an aspect of the Lord of all beings. Though enjoying very little glory and even less life-span (the minor deity) destroys together with their kith and kin those who babble "I am the ruling sovereign".

-31-

The *Bhagavad-gītā* classifies those who are conceited and boastful as rank materialists to be warned against as

dangerous to social ethos (*Gitā* : XVI, 7-20). In his *Bhaja-govindam*, S'ankara asks us not to be proud about our wealth, supporters and youth. Time takes away all these in a trice. (Verse 11).

कर्तापि सर्वलोकानां अक्षयैश्वर्यवानपि।

शिवः शिवोहमस्मीति वादिनं यं च कंचन।

आत्मना सह तादात्म्यभागिनं कुरुते भृशम्॥३२॥

(On the contrary), Lord S'iva, though He is the creator of all the worlds and possesses infinite power, bestows greatness on the person who says "I am S'iva", conferring identity with Him.

-32-

To declare in conceit that one is the lord of the universe is vastly different from saying in self-abnegation that one is identical with S'iva, Lord of the universe. The first is the haughty assertion of the ego. Hiranyakas'ipu is an illustration of this attitude. The second is, on the contrary, the assertion that God is all that there is and that the little ego stands annulled. The Upanishadic statement "I am Brahman" is expressive of this truth and hence called a Mahā-vākya. God is the real 'I'. The ego is the spurious 'I'. One should abandon the spurious 'I' in oneself and assert the real 'I'. From petty egoism, one should pass into the complete selfhood of God (*pūrṇa-ahantā*). In his *Tripura-sundarī-veda-pāda-stavam* (Verse 81) S'ankara refers to this truth.

धर्मार्थकाममोक्षाणां पारं यास्यन्ति येन वै।

मुनयस्तत्त्ववक्ष्यामि व्रतं पाशुपताभिधम्।

I will explain to you the observance called Pās'upata by which the sages attain the fulfillment of righteousness,

wealth, desires and release (which are the four values of life).

-33-

कृत्वा तु विरजां दीक्षां भूतिरुद्राक्षधारिणः।

जपन्तो वेदसाराख्यं शिवनामसहस्रकम्॥३४॥

Having undertaken the blemishless vow (to propitiate Pas'upati) and silently meditating on the one thousand names of S'iva which are the quintessence of the Vedas, wearing the Rudrāksha (the rosary) and sacred ash (contd.)

-34-

संत्यज्य येन मर्त्यत्वं शैवीं तनुं अवाप्य च।

ततः प्रसन्नो भगवाञ्छंकरो लोकशंकरः।

भवतां दृश्यतामेत्य कैवल्यं वः प्रदास्यति॥३५॥

Thus setting at naught the incidence of mortality and obtaining the very form of S'iva (the observers of the vow are blessed) by the Lord S'ankara who (as the very word 's'amkara' implies) always dispenses the welfare to all. (s'am=welfare; kara=bestows). Appearing before you so that you may see him with your physical eyes he bestows release on you.

-35-

Liberation is in four stages :

- (i) Sārūpya or similarity to S'iva's form attained by the worship of S'iva.
- (ii) Sāmpīya or proximity to S'iva results by singing His glory.
- (iii) Sālōkya or winning the S'iva-loka is the joyous fellowship with the Lord's devotees and
- (iv) Sāyujya or union with S'iva is secured by the contemplation on the Lord as of the form pervading

the universe of the moving and unmoving things.  
This is the ultimate release. See *S'ivānanda-laharī*  
of S'ankara (28)

रामाय दण्डकारण्ये यत्रादात्कुम्भसंभवः।

तत्सर्वं वः प्रवक्ष्यामि शृणुध्वं भक्तियोगिनः॥३६॥

That which was taught to Rāma in the  
Dandakāranya [forest] by sage Agastya who appeared  
from the pot, all that I will narrate to you. Listen with  
devotion. (So the Sūta said).

-36-

Thus ends the first chapter of *S'iva-gītā*.

## Chapter II

ऋषय ऊचुः

किमर्थमागतोऽगस्त्यो रामचन्द्रस्य संनिधिम्।  
कथं वा विरजां दीक्षां कारयामास राघवम्॥ १॥  
ततः किमाप्तवान्नामः फलं तद्वक्तुमर्हसि।

**The sages asked:**

Why did Agastya come to the presence of Rāmacandra? How, too, did he initiate Rāghava into that blemishless Virajā vow?

Kindly tell us what result did Rāma obtain by that vow?

सूत उवाच।

रावणेन यदा सीतापहृता जनकात्मजा।  
तदा वियोगदुःखेन विलपन्नास राघवः॥ २॥

**Sūta Said**

When Sītā, the daughter of Janaka, was abducted by Rāvana, Rāghava was wailing in sorrow of separation (from Sītā).

निर्निर्दो निरहंकारो निराहारो दिवानिशम्।  
मोक्तुमैच्छत्ततः प्राणान्स्तानुजो रघुनन्दनः॥ ३॥

Raghunandana (Rāma) wanted to put an end to his life along with his brother, (pining) in sleeplessness, oblivious of his own self, taking no food, for days and nights.

-3-

लोपामुद्रापतिर्ज्ञात्वा तस्य संनिधिमागमत्।  
अथ तं बोधयामास संसारासारतां मुनिः॥ ४॥

Coming to know this (condition of Rāma), Agastya, the husband of Lopāmudrā, arrived at his (Rāma's) place. Then the sage taught him the emptiness of the worldly life.

अगस्त्य उवाच

किं विषीदसि राजेन्द्र कान्ता कस्य विचार्यताम्।  
जडः किं नु विजानाति देहोऽयं पाञ्चभौतिकः॥ ५॥

Agastya said

O, the king of kings! What makes you grieve? Let it be enquired. Whose is this beloved? Don't you know that this body is made of the five physical elements and hence inert?

-5-

निर्लेपः परिपूर्णश्च सच्चिदानन्दविग्रहः।  
आत्मा न जायते नैव म्रियते न च दुःखभाक्॥ ६॥

The Self which is unsullied by blemish, the very embodiment of Existence, Consciousness and Bliss, and all perfection, is neither born nor dies nor partakes of sorrow.

-6-

सूर्योऽसौ सर्वलोकस्य चक्षुष्ट्वेन व्यवस्थितः।  
तथापि चाक्षुषैर्दोर्षेर्न कदाचिद्विलिप्यते॥ ७॥

This sun (for example) is established as the basis of seeing on the part of all the worlds (beings), and yet is never touched by any of the defects of sight (in those beings.)

-7-

सर्वभूतान्तरात्मापि तद्बहुःखैर्न लिप्यते।



देहोऽपि मलपिण्डोऽयमुक्तजीवो जडात्मकः ॥ ८॥

The Self, too, similarly, which is the inner being in all is not affected by sorrows. The body also is only a lump of impurity and abandoned by the liberated as inert.

-8-

दह्यते वह्निना काष्ठैः शवाद्यैर्भक्ष्यतेऽपि वा।

तथापि नैव जानाति विरहे तस्य का व्यथा ॥ ९॥

The (body) is burnt (on death) by firewood lit by the fire and is eaten by the jackal etc. Even then, it does not know anything. What could be its pain by separation (from its erstwhile kith and kin)?

-9-

सुवर्णगौरी दूर्वाया दलवच्छ्यामालापि वा।

पीनोत्तुङ्गस्तनाभोगभुग्नसूक्ष्मावलग्नका ॥ १०॥

It may be a young girl of golden complexion or dark like the blade of the sacred grass, with a slender waist bent by the large and lofty breasts.

-10-

बृहन्नितम्बजघना रक्तपादसरोरुहा।

राकाचन्द्रमुखी बिम्बप्रतिबिम्बरदच्छदा ॥ ११॥

(It may be a girl) with expansive hip and bulky bottom, with red feet like a lotus with a moonlike face and with lips of crimson like the bimba fruit.

-11-

नीलेन्दीवरनीकाशनयनद्वयशोभिता।

मत्तकोकिलसंल्लापा मत्तद्विरदगामिनी ॥ १२॥

(It may be a girl) with two eyes beautiful like the

blue lotus, with a speech like the amorous cuckoo and with a gait like that of an elephant in rut.

-12-

कटाक्षैरनुगृह्णाति मां पञ्चेषुशरोत्तमैः।

इति यां मन्यते मूर्खः स च पञ्चेषुशासितः ॥ १३॥

One who thinks of a girl (of the above description) "She is favouring me with sidelong glances through the five finest shafts released from the bow of Cupid" is a dunce stricken by Cupid in all the five sense organs.

-13-

The bow of Cupid is made of sugarcane. His shafts are the five flowers which are red-lotus, as'oka, mango flower, jasmine and blue-lotus.

तस्या विवेकं वक्ष्यामि शृणुष्वावहितो नृप।

नच स्त्री न पुमानेष न चैवायं नपुंसकः॥

अमूर्तः पुरुषः पूर्णो द्रष्टा साक्षी सजीवनः॥ १४॥

I will teach you on the enquiry of discrimination regarding her (the woman). Listen with attention, O, King! He (the Self, indwelling in all) is neither a woman, nor a man, nor is He a neuter; He is formless, complete Being, seer, unattached witness and sustainer of all life.

-14-

See *S'vetäs'vatara-upanishad* speaking of the Self : "Thou art the male, the female, the old carrying a staff for support" (IV.3).

या तन्वङ्गी मृदुर्बाला मलयिण्डालिका जडा।

सा न पश्यति यत्किञ्चिन्न शृणोति न जिघ्रति॥ १५॥

She, who has delicate limbs, is soft, young (and yet)

a lump of impurity and is inert, does not see nor smell anything.

-15-

The body though beautiful is yet inert and unconscious. It is to be distinguished from the inner spirit inhabiting it, which is none of these bodily traits.

चर्ममात्रा तनुस्तस्या बुद्ध्या वीक्षस्व राघव।

या प्राणादधिका सैव हन्त ते स्यादृणास्पदम् ॥ १६ ॥

Her body is merely the skin, O Rāghava! See with (your) intellect. She (Sītā) who is considered dearer than (your) life (by you), she, alas, is only the object of revulsion.

-16-

जायन्ते यदि भूतेभ्यो देहिनः पाञ्चभौतिकाः।

आत्मा यदेकलस्तेषु परिपूर्णः सनातनः ॥ १७ ॥

If they (the bodies) made of the five elements originate only from the physical elements, not from the Self, the indweller, one in all of them, perfect and eternal (contd).

-17-

का कान्ता तत्र कः कान्तः सर्व एव सहोदराः ॥ १८ ॥

Who is it that is the beloved wife there? Who is her husband? All are siblings.

-18-

निर्मितायां गृहाबल्यां तदवच्छिन्नतां गतम्।

नभस्तस्यां तु दग्धायां न काञ्चित्सतिमृच्छति ॥ १९ ॥

The space becoming partitioned by the houses

constructed in a row does not suffer any damage when it (the row of houses) is consumed by fire.

-19-

See *Bhagavad-gītā* (XIII-31).

Janaka, the king of Mithilā when informed that Mithilā is burning said that he is not bothered. What he meant was that his true Self is not attached to anything.

तद्वदात्मापि देहेषु परिपूर्णः सनातनः।

हन्यमानेषु तेष्वेव स्वयं नैव विहन्यते॥ २०॥

Similarly, the Self residing in the bodies and in itself perfect and eternal is not at all destroyed when they are killed.

-20-

हन्ता चेन्मन्यते हन्तुर्हतश्चेन्मन्यते हतम्।

तावुभौ न विजानीतो नायं हन्ति न हन्यते॥ २१॥

If one thinks that he is the killer and if one thinks that he is the killed, both of these do not understand. This (Self) neither kills nor is killed.

-21-

(See the *Bhagavad-gītā* (II-19). Cp. Emerson's *Brahmā*: "If the red slayer thinks he slays, or if the slain thinks he is slain, they know not well the subtle ways I keep and pass and turn again".

अस्मान्नृपातिदुःखेन किं खेदस्यास्ति कारणम्।

स्वस्वरूपं विदित्वेदं दुःखं त्यक्त्वा सुखी भव॥ २२॥

Therefore, O king! what could be the cause for such exceedingly painful depression (on your part)? Knowing

your own true nature and giving up this sorrowing, be happy.

-22-

श्री राम उवाच

मुने देहस्य नो दुःखं नैव चेत्यरमात्मनः।

सीतावियोगदुःखाग्निर्मा भस्मीकुरुते कथम्॥ २३॥

S'rī Rāma said

O Sage! If neither the body nor the supreme Self has sorrow, how is it that the fire of the pangs of separation from Sītā consumes me?

-23-

The body is inert and hence is unfeeling. The Self (Ātman) is supreme reality and is beyond any sorrow. How is it that I still suffer this travail? Am I a third entity different from the body and the Self? This is the question by Rāma.

सदानुभूयते योऽर्थः स नास्तीति त्वयेरितः।

जायतां तत्र विश्वासः कथं मे मुनिपुंगव॥ २४॥

O Foremost of sages! It was stated by you that the objects which (as a matter of fact) are constantly being experienced do not exist. How can faith arise in me in that (statement)?

-24-

How can the experienced contact with the objects of the word be denied or dismissed as non-existent? Rāma has grave doubt in this matter.

अन्योस्ति नास्ति को भोक्तृ येन जन्तुः प्रत्ययते।

सुखस्य वापि दुःखस्य तद्बहि मुनिसत्तम॥ २५॥

Is there (an experiencer) other than the body and the supreme Self? If not, who is the experiencer of either pleasure or pain by which the creature is scotched? Tell me that, O most excellent among the sages!

-25-

अगस्त्य उवाच

दुर्ज्ञेया शंभवी माया तथा संमोह्यते जगत्।  
मायां तु प्रकृतिं विद्धि मायिनं तु महेश्वरम्।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्॥ २६॥

Agastya said

Māyā, the delusive power of S'ambhu, (S'iva), is difficult to discern. By that (*māyā*) the world is deluded. Know that *māyā* to be the primordial (physical) cause (of the world) and Mahes'vara (the supreme Lord S'iva) to be the weilder of *māyā*. All this world is indeed pervaded by the parts of that (*māyā*).

-26-

Cp. The *Bhagavad-gītā* statement:-

"My *māyā* is divine and is difficult to be overcome".

[*mama māyā duratyayā*]. (VII-14).

See *S'vetā s'vatara-upanishad* (IV-10)

The *Bhāgavata* exclaims: "O Lord! Who can penetrate thy mystery, know the where, the when, the what and the how of thy *māyā* ?" (*kva vā katham vā kati vā kadā iti (ko vetti)?*)

सत्यज्ञानात्मकोऽनन्तो विभुरात्मा महेश्वरम्।  
तस्यैवांशो जीवलोके हृदये प्राणिनां स्थितिः॥ २७॥

The supreme Lord is of the nature of Existence, Consciousness and Bliss-Infinity, is all-pervasive and is

the Self of all. In the community of souls, one aspect of His alone abides in the hearts of living beings.

-27-

विस्फुलिङ्गा यथा वह्नेर्जायन्ते काष्ठयोगतः।

अनादिकर्मसंबद्धास्तद्वदंशा महेशितुः।

अनादिवासनायुक्तः क्षेत्रज्ञा इति ते समृताः॥ २८॥

Just as the sparks of fire are generated when joined with firewood, the aspects of the supreme Lord (arise as souls) joined with their beginningless moral deserts. Associated with the beginningless impressions, they are called as (the intelligent souls) and the knowers of the body (*kshetrajnas*).

See *Bhagavad-gītā* (XV-7): "My one aspect is this community of souls". (*mamaivāms'jo S'va-loke*).

The Lord calls the souls as His superior nature (*Parā-prakṛti*). See *Gītā* (VII-5).

मनोबुद्धिरहंकारश्चित्तं चेति चतुष्टयम्।

अन्तःकरणमित्याहुस्तत्र ते प्रतिबिम्बिताः॥ २९॥

They (the knowledgeable people) say that the four (faculties) of mind, intellect, egoity and memory are (collectively) called internal organ (*antah-karana*). The intelligent souls are (consciousness) reflected in that (internal organ). So the experiencing souls are neither the physical body alone nor pure consciousness alone but a strange and mysterious compound of the two.

-29-

जीवत्वं प्राप्नुयुः कर्मफलभोक्ता एव ते।

ततो वैषयिकं तेषां सुखं वा दुःखमेव वा॥ ३०॥

It is they (the souls who are reflections of

consciousness in the internal organ) that attain soulhood and are the experiencers of the result of their actions. (The experience of) pain or pleasure arising out of the sense-object-contact are theirs only.

-30-

त एव भुञ्जते भोगायतनेऽस्मिच्छरीरके ।। ३१ ।।

Such souls alone experience the (fruits of their acts) in this body which is the locus of experience.

-31-

स्थावरं जंगमं चेति द्विविधं वपुरुच्यते ।

स्थावरास्तत्र देहाः स्युः सूक्ष्मा गुल्मलतादयः ।। ३२ ।।

Body is said to be of two kinds: The stationary and the mobile. There, the stationary are the bodies like those of creepers and bush which are too fixed to move.

-32-

अण्डंजाः स्वेदजास्तद्बुद्भिज्जा इति जंगमाः ।। ३३ ।।

The mobile are those (i) born of eggs (ii) of perspiration and (iii) those that are born cleaving the soil.

-33-

The fourth kind of living beings are born of a mother's womb (*jarayuja*).

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः

स्थाणुमन्ये प्रपद्यन्ते यथाकर्म यथाश्रुतम् ।। ३४ ।।

Some souls enter the (woman's) womb for embodiment. Others attain the state of the trees. (All this happens) according to their bad or good deeds done and according to their understanding.

-35-



सुख्यहं दुःख्यहं चेति जीव एवाभिमन्यते।

निर्लेपोऽपि परं ज्योतिर्मोहितः शंभुमायया॥ ३५॥

It is the soul alone that thinks of itself as "I am joyous; I am miserable," deluded by the *māyā* of S'iva, though it is by nature supernal light and unattached.

-35-

कामः क्रोधस्तथा लोभो मदो मात्सर्यमेव च।

मोहश्चेत्यरिषड्वर्गमहंकारगतं विदुः॥ ३६॥

The six-fold (internal) enemies: (i) lust (ii) anger, (iii) greed (iv) arrogance (v) jealousy and (vi) delusion are said to be located in the egoity.

-36-

स एव बध्यते जीवः स्वप्नजाग्रदवस्थयोः।

सुषुप्तौ तदभावाच्च जीवः शंकरतां गतः॥ ३७॥

The soul is bound only in the states of waking and dream. Since it (the egoity) is absent in deep sleep, the soul attains there the nature of the Lord S'aṅkara.

-37-

स एव मायया स्पृष्टः कारणं सुखदुःखयोः।

शुक्तौ रजतवद्विश्वं मायया दृश्यते शिवे॥ ३८॥

Only the soul conditioned by the internal organ which is the modification of *māyā* becomes subject to pleasure and pain. The world is perceived in S'iva through *māyā* just as silver is seen in nacre.

-38-

ततो विवेकज्ञानेन न कोऽप्यत्रास्ति दुःखभाक्।

ततो विरम दुःखात्त्वं किं मुधा परित्यजे॥ ३९॥

The discriminative knowledge (being available to everyone) there is none subject to pain here. Hence free

yourself from sorrow (by discriminative knowledge). Why do you grieve in vain?

The real must be discriminated from the unreal, the Self from the transient not-self, in order that the pain-pleasure syndrome is overcome. Cp. *Bhagavad-gītā*: II-50.

-39-

श्रीराम उवाच

मुने सर्वमिदं सत्यं यन्मदग्रे त्वयेरितम्।  
तथापि न जहात्येतत्प्रारब्धादृष्टमुल्बणम्॥ ४०॥

S'rī Rāma said

O Sage! All that was said by you to me is true. Even thus, this powerful *prārabdha* (the fruits of action that have started to materialise) and *adrshṭa* or unseen results (of the past actions) do not leave (me).

-40-

मत्तं कुर्याद्यथा मद्यं नष्टाविद्यमपि द्विजम्।  
तद्वत्प्रारब्धभोगोऽपि न जहाति विवेकिनम्॥ ४१॥

Just as the liquor produces inebriation even to the twice-born (*brāhmaṇa*) (regardless of the nature of the drinker), even though ignorance has been destroyed in him, similarly the experiences arising out of the *prārabdha* do not leave even a person of discriminative wisdom.

-41-

ततः किं बहुनोक्तेन प्रारब्धः स शिवः स्मरः।  
बाधते मां दिवारात्रमहंकारोऽपि तादृशः॥ ४२॥

What is the use of protracted talk? The love I feel is

only the *prārabdha* which is directed by S'iva; it afflicts me day and night; similar, too, is egoity.

-42-

अत्यन्तपीडितो जीवः स्थूलदेहं विमुञ्चति।

तस्माज्जीवास्तये मह्यमुपायः क्रियतां द्विज॥ ४३॥

The soul exceedingly tormented (by the work of egoity) leaves the gross body on death. Hence, O Brāhmana! let a way out be taught to me to safeguard my soul.

-43-

Thus ends the second chapter called "*The Teaching of Dispassion*" in the dialogue between Agastya and Rāmā in the latter part of the *S'ri Padmapurāna* in the *S'iva-gītā* which is an *Upanishad*, *Brahma-vidyā* and *Yoga-sāstra*.

### Chapter III

अगस्त्य उवाच

न गृह्णाति वचः पथं कामक्रोधादिपीडितः।  
हितं न रोचते तस्य मुमूर्षोरिव भेषजम्॥ १॥

**Agastya said**

One who is seized by lust, greed etc., does not receive well any healthy advice. The advice for good does not agree with him as medicine to a dying man.

-1-

मध्ये समुद्रं या नीता सीता दैत्येन मायिना।  
आयास्याति नरश्रेष्ठ सा कथं तव संनिधिम्॥ २॥

O, Prince among men! There is an ocean in the middle (between you and) Sītā who has been carried away by the deceitful Rākshasa (Rāvana). How is it that it is not (considered by you) as a very exacting task before you, (more exacting than even getting wisdom of which you seem to be disinclined?

-2-

बध्यन्ते देवताः सर्वा द्वारि मर्कटयूथवत्।  
किंच चामरधारिण्यो यस्य सन्ति मुराङ्गनाः॥ ३॥

All the gods are being bound hand and foot (by Rāvana) like a herd of monkeys at the gates. He has moreover celestial damsels serving him with fans (like slaves).

-3-

भुङ्क्ते त्रिलोकीमखिलां यः शंभुवरदर्पितः।

निष्कण्टकं तस्य जयः कथं तव भविष्यति।। ४।।

How can there be the victory for you over (Rāvana) who, conceited by the boon granted by S'ambhu (S'iva), enjoys all the three worlds without so much as a single enemy?

-4-

इन्द्रजिन्नाम पुत्रो यस्तस्यास्तीशवरोद्धतः।  
तस्याग्रे सङ्गरे देवा बहुवारं पलायिताः।। ५।।

There is a son to him by name Indrajit, proud of the boon from the Lord S'iva. The denizens of heaven have fled from many a battle against him.

-5-

कुम्भकर्णाद्वियो भ्राता यस्यास्ति सुरसूदनः।  
अन्यो दिव्यास्त्रसंयुतश्चिरंजीवी विभीषणः।। ६।।

There is his (Rāvana's) brother by name Kumbhakarna who is the slayer of the gods and another (brother) called Vibhīshana who is long-lived and endowed with divine weapons.

दुर्गं यस्यास्ति लङ्काख्यं दुर्जयं देवदानवैः।  
चतुरङ्गबलं यस्य वर्तते कोटिसंख्यया।। ७।।

(Rāvana) has a fort called Lankā which is invincible by the gods and the demons and he has a fourfold army (of chariot, elephant, cavalry and infantry), in innumerable strength.

-7-

एकाकिना त्वया जेयः स कथं नृपनन्दन।  
आकाङ्क्षते करे धर्तुं बालश्चन्द्रमसं यथा।। ८।।

O, Prince! He must be conquered by you single-

handedly. How could it be? It is like the child wanting to hold the moon in his palm.

-8-

तथा त्वं काममोहेन जयं तस्याभिवाञ्छसि।। ६।।

Similarly you desire to defeat him, deluded by lust.

-9-

श्रीराम उवाच

क्षत्रियोऽहं मुनिश्रेष्ठ भार्या मे रक्षसा हृता।

यदि तं न निहन्याशु जीवने मेऽस्ति किं फलम्।। १०।।

S'rī Rāma said

O Foremost of the sages! I am a warrior. My wife has been abducted by the demon. If I did not kill him outright what is the use of my living anymore?

-10-

अतस्ते तत्त्वबोधने न मे किञ्चित्प्रयोजनम्।

कामक्रोधादयः सर्वे दह्यते तैस्तनुर्मम।। ११।।

Therefore, there is no use in your teaching me philosophy. My body is consumed by lust, anger and all that go with them.

-11-

अहंकारोऽपि मे नित्यं जीवनं हन्तुमुद्यतः।। १२।।

Egoity, too, is constantly gnawing at my life.

-12-

हृतायां निकान्तायां शत्रुणाऽवमतस्य वा।

यस्य तत्त्वबुभुत्सा स्यात्स लोके पुरुषाधमः।। १३।।

When one's beloved wife has been abducted or

dishonoured by the enemy, that man seeking to know the philosophical truth is the basest of mankind in the world.

-13-

तस्मात्तस्य वधोपायं लङ्घयित्वाम्बुधिं रणे।  
ब्रूहि मे मुनिशार्दूल त्वत्तो नान्योऽस्ति मे गुरुः॥ १४॥

Therefore, tell me, O tiger among sages, the way to kill him (Rāvana) crossing the ocean and (taking him on) in the battle-field. There is no preceptor for me other than you.

-14-

अगस्त्य उवाच

एवं चेच्छरणं याहि पार्वतीपतिमव्ययम्।  
स चेत्प्रसन्नो भगवान्वाञ्छितार्थं प्रयच्छति॥ १५॥

Agastya said

If you surrender thus unto the Lord of Pārvatī, the imperishable, and if He, the Lord, appears before you, He will grant to you all your cherished needs.

-15-

देवैरजेयः शक्राद्यैर्हरिणा ब्रह्मणापि वा।  
स ते वध्यः कथं वा स्याच्छंकरानुग्रहं विना॥ १६॥

And how is he who cannot be defeated even by Hari, Brahmā and gods like Indra to be killed by you without the grace of Lord Ś'iva?

-16-

अतस्त्वां दीक्षयिष्यामि विरजागममाश्रितः।  
तेन मार्गेण मर्त्यत्वं हित्वा तेजोमयो भव॥ १७॥

Therefore, I will initiate you on the basis of the

blemishless *Virajā (S'aiva) Āgama* through which means you can become resplendent (with power) transcending mortality.

-17-

येन हत्वा रणे शत्रून्सर्वान्कामानवाप्स्यसि।  
भुक्त्वा भूमण्डलं चान्ते शिवसायुज्यमाप्स्यसि॥ १८॥

By that initiation, destroying the enemies in the battle, you will attain all the wants. And having enjoyed the entire earthly kingdom, you will in the end attain union with Lord S'iva.

-18-

सूत उवाच

अथ प्रणम्य रामस्तं दण्डवन्मुनिसत्तमम्।  
उवाच दुःखनिर्मुक्तः प्रहृष्टेनान्तरात्मना॥ १९॥

Sūta said

Then, Rāma having prostrated flat like a stick before the greatest among the sages and relieved from sorrow, spoke with his heart full of joy.

-19-

श्रीराम उवाच

कृतार्थोऽहं मुने जातो वाञ्छितार्थो ममागतः।  
पीताम्बुधिः प्रसन्नस्त्वं यदि मे किमु दुर्लभम्।  
अतस्त्वं विरजादीक्षां ब्रूहि मे मुनिसत्तम॥ २०॥

S'rī Rāma said

"O, Sage! I have become one accomplishing what all is to be accomplished. The desired goal has come to me. What indeed is impossible when thyself who drank the



ocean are present before me? Hence instruct me in the *Virajā*-vow, O greatest among sages!"

-20-

अगस्त्य उवाच

शुक्लपक्षे चतुर्दश्यामष्टम्यां वा विशेषतः।

एकादश्यां सोमवारे आर्द्रायां वा समारभेत्॥ २१॥

Agastya said

"This initiation should be commenced well in the bright fortnight on the 14th day or, preferably on the 8th day (of the waxing moon); or alternatively on an eleventh day or on a Monday where the *Ārdrā* star is in the ascendant."

-21-

यं वाममाहुर्ध्रं रुद्रं शाश्वतं परमेश्वरम्।

परात्परं परं चाहुः परात्परतरं शिवम्।

ब्रह्मणो जनकं विष्णोर्वह्निर्वायोः सदाशिवम्॥ २२॥

"Whom (the wise) describe as the most beautiful, and call as Rudra, the eternal, the Supreme Lord, the higher than the high, the highest transcending all, the auspicious, the progenitor of Brahmā, Vishnu, Agni and Vāyu, the ever blissful and beneficent." (contd.)

-22-

ध्यात्वाग्निनावसथ्याग्निं विशोध्य च पृथक्पृथक्।

पञ्चभूतानि संयम्य दग्ध्वा गुणविधिक्रमात्॥ २३॥

"Meditating on Him (of the above description), meditating on the *Āvasathya* Fire and Vāyu, controlling the five elements and rendering them powerless in the order of their qualities (i.e., sound in ether, touch in air, form in fire, taste in water and smell in earth.)" (contd.)

-23-

मात्राः पञ्चतत्त्वश्च त्रिमाता द्विस्ततः परम्।

एकमात्रममात्रं च द्वादशान्तव्यवस्थितम्॥ २४॥

“(Meditating on) the five subtle elements (sound, touch, form, taste and smell, gradually being decreased in the great elements, like) earth having all the five subtle elements, water having four (except smell), fire having three (except smell and taste) air having two (only touch and sound) and ether having sound only. And thus (one passes on to) the state where there is not left any subtle element at all. (Thus Māyā or Prakṛti alone remains as the eleventh).”

The supreme Self (which is the basis of the above eleven states) is the twelfth (*dvādaśa-anta*) (wherein one has to establish himself transcending meditatively all the lower eleven elements.)

-24-

स्थित्यां स्थाप्यामृतो भूत्वा व्रतं पाशुपतं चरेत्॥ २५॥

“(Then reversing this process,) becoming immortal, (the elements) should be re-established (in the original state of the body by making them evolve again from Brahman into distinct entities), and becoming immortal, (O Rāma) observe the Pāśupata vow.”

-25-

इदं व्रतं पाशुपतं कथयिष्ये समासतः।

प्रातरेव तु संकल्प्य निधायग्निं स्वशाखाया॥ २६॥

“I will tell thee this Pāśupata vow in brief. Taking the resolve in the early dawn itself, establishing the ritualistic fire according to your own Vedic branch.” (contd.)

-26-

उपोषितः शुचिः स्नातः शुक्लाम्बरधरः स्वयम्।

शुक्लयज्ञोपवीतश्च शुक्लमात्यानुलेपनः॥ २७॥

“Fasting, being clean, having bathed, wearing white clothes, wearing white sacred thread and adorning white garland.” (contd.)

-27-

जुहुयाद्विरजोमन्त्रैः प्राणापानादिभिस्ततः।

अनुवाकान्तमेकाग्रः समिदाज्यचरुनृथक्॥ २८॥

“Then (thou shalt) offer sacrifice with Virajā-chant and the oblation of the vital airs Prāna, Apāna etc. Then remaining one-pointed in mind, offer *samit* or sacrificial fuel, ghee, boiled pulse and barley separately till the end of the recitation of the hymnal section of Virajā.”

-28-

आत्मन्यग्निं समारोष्य याते अग्नेति मन्त्रतः।

भस्मादायाग्निरित्याद्यैर्विमृज्याङ्गानि संस्पृशेत्॥ २९॥

“Establishing the sacrificial fire in the Self with the chant “O Thou Fire”, taking the sacred ash from the altar sanctifying it with the chant “Fire is the ash” etc., apply it to the parts of the body like the forehead.”

-29-

भस्मच्छन्नो द्विजो विद्वान्महापातकसंभवैः।

पापैर्विमुच्यते नित्यं मुच्यते न च संशयः॥ ३०॥

“A learned twice-born and who is covered by the sacred ash is freed from all sins resulting from deadly vices, and is liberated eternally. There is no doubt about it.”

-30-

अग्निवीर्यं यतो भस्म वीर्यवान्भस्मसंयुतः।

भस्मस्नानरतो विप्रो भस्मशायी जितेन्द्रियः॥ ३१॥

“Sacred ash is the power of Fire. Hence one who is covered by the sacred ash is powerful. The Brāhmana who delights in covering his body with sacred ash, bathing in it and who lies on the sacred ash is one who has conquered his senses.”

-31-

सर्वपापविनिर्मुक्त शिवसायुज्यमाप्नुयात्।

एवं कुरु महाराज शिवनामसहस्रकम्॥ ३२॥

“(Such a person), being freed from all sins, attains union with S'iva. O great king! Wear the sacred ash in this way (described above) and recite the one Thousand Names of Lord S'iva.”

-32-

इदं तु संप्रदास्यामि तेन सर्वमवाप्स्यसि॥ ३३॥

“I will teach you this by means of which you will gain everything.”

-33-

सूत उवाच

इत्युक्तुं प्रददौ तस्मै शिवनामसहस्रकम्।

वेदसाराभिधं नित्यं शिवप्रत्यक्षकारकम्॥ ३४॥

Sūta said

Having spoken thus, (Agastya) presented (to Rāma) the Thousand Names of S'iva, which are declared to be the very essence of the Vedas, eternal and that which bring about the direct vision of S'iva.

-34-

उक्तं च तेन राम त्वं जप नित्यं दिवानिशम्।

ततः प्रसन्नो भगवान्महापाशुपतास्त्रकम्।

तुभ्यं दास्यति तेन त्वं शत्रून्हत्वाप्स्यसि प्रियाम्॥ ३५॥

(Rāmā) was told by Agastya: "O Rāma! Thou shall chant that (sacred formula) constantly, day and night. Thence, the Lord will appear and present the Mahāpāsupata arrow. Destroying your enemies with that, you will get back your dear (wife)."

-35-

तस्यैवास्त्रस्य माहात्म्यात्समुद्रं शोषयिष्यसि।

संहारकाले जगतामस्त्रं तत्पार्वतीपतेः॥ ३६॥

"By the very power of that arrow you can make the sea dry up. That is the arrow of the Lord of Pārvatī employed by Him for dissolving the universe."

-36-

तदलाभे दानवानां जयस्तव सुदुर्लभः।

तस्माल्लब्धुं तदेवास्त्रं शरणं याहि शंकरम्॥ ३७॥

"Without that weapon, victory over the demons is extremely difficult for you. Hence, in order to secure that (divine) arrow, surrender unto S'ankara (S'iva)."

-37-

Thus ends the third chapter called the *Declaration of Virajā-dikshā* in the dialogue between Agastya and Rāghava in the *S'iva-Gītā* which is an *Upanishad* *Brahma-vidyā* and *Yoga-sāstra* found in the latter part of the *S'rī Padma-purāna*.

## Chapter IV

सूत उवाच

एवमुक्त्वा मुनिश्रेष्ठे गते तस्मिन्निजाश्रमम्।  
अथ रामगिरौ रामः पुण्ये गोदावरीतटे ॥ १ ॥

Sūta said

“When, having stated thus, the foremost of sages had retired to his own hermitage, Rāma (went to the) sacred Rāmagiri on the banks of Godāvarī wherein.” (contd.).

-1-

शिवलिङ्गं प्रतिष्ठाप्य कृत्वा दीक्षां यथाविधि।  
भूतिभूषितसर्वाङ्गो रुद्राक्षभरणैर्युतः ॥ २ ॥

(Rāma) installed the S'iva-linga, (the image symbolising S'iva) observing the vow according to rules, with all the parts of (his) body adorned with the sacred ash and donning the ornament of Rudrāksha (rosary of beads each of them piously called Rudra's Eye).

-2-

अभिषिच्य जलैः पुण्यैर्गौतमीसिन्धुसंभवैः।  
अर्चयित्वा वन्यपुष्पैस्तद्वदन्यफलैरपि ॥ ३ ॥

Bathing the S'iva-linga with the holy waters of the Godāvarī called Gautamī or Sindhu river offering in worship flowers of the forest and similarly the fruits gathered from the woods (contd.).

-3-

भस्मच्छत्रो भस्मशायी व्याघ्रचर्मासने स्थितः।  
नाम्नां सहस्रं प्रजपन्नत्तं दिवमनन्यधीः ॥ ४ ॥

Covered by sacred ash and resting on the sacred ash, seated on the tiger-skin, chanting the One Thousand Names (of S'iva) night and day without thinking of anything else whatever (contd.)

-4-

मासमेकं फलाहारो मासं पर्णाशनः स्थितः।

मासमेकं जलाहारो मासं च पवनाशनः॥ ५॥

Living on fruits (alone) for a month, on leaves (alone) for a month, living on water alone for a month and living on air (alone) for a month (contd.)

-5-

शान्तो दान्तः प्रसन्नात्मा ध्यायन्नेवं महेश्वरम्।

हृत्पङ्कजे समासीनमुमादेहार्धधारिणम्॥ ६॥

Calm in mind, controlling the senses and cheerful (Rāma) meditating thus on the Supreme Lord who dwells in (one's) heart-lotus and who bears Umā in a half of His body. (contd.)

-6-

चतुर्भुजं त्रिनयनं विद्युत्पिङ्गजटाधरम्।

कोटिसूर्यप्रतीकाशं चन्द्रकोटिसुशीतलम्॥ ७॥

(Meditating on the Lord) with four arms, three eyes, with matted hair luminously tawny like lightning, splendrous like the millions of suns, and cool like millions of moons (contd.)

-7-

सर्वाभरणसंयुक्तं नागयज्ञोपवीतिनम्।

व्याघ्रचर्माम्बरधरं वरदाभयधारिणम्॥ ८॥

(Meditating on the Lord) adorned with all ornaments, donning the serpent as sacred thread, wearing

the tiger-skin as clothes, bestowing blessings and fearlessness (through His hands) (contd.)

-8-

व्याघ्रचर्मोत्तरीयं च सुरासुरनमस्कृतम्।  
पञ्चवक्त्रं चन्द्रमौलिं त्रिशूलडमरुधरम्॥ ६॥

(Meditating on the Lord) who wears the tiger-skin as upper garment, being paid obeissance by the gods and demons alike, having five faces, with moon on His head, carrying the trident and the drum (contd.)

-9-

नित्यं च शाश्वतं शुद्धं ध्रुवमक्षरमव्ययम्।  
एवं नित्यं प्रजपतो गतं मासचतुष्टयम्॥ १०॥

(Meditating on the Lord who) is eternal, permanent, pure, steady, imperishable and indestructible, chanting (the Lord's holy names) constantly. And four months were past for Rāma in this way (contd.).

-10-

अथ जातो महानादः प्रलयाम्बुधिभीषणः।  
समुद्रमथनोद्भूतमन्दरावनिभृद्बुनिः॥ ११॥

Then a tremendous sound emanated frightening like the tumult of the oceans at the time of deluge, resembling the noise generated by the churning of the ocean with the Mandara mountain.

-11-

रुद्रबाणाग्निसंदीप्तभृशत्रिपुरविभ्रमः।  
तमाकर्ण्यथ संभ्रान्तो यावत्पश्यति पुष्करम्।  
तावदेव महातेजो रामस्यासीत्पुरो द्विजाः॥ १२॥

(It was like the terrific noise) that erupted when the city of Tripura (of the demons) was confounded totally



consumed by the fire emitted by the arrows of Rudra-S'iva. The Brāhmanas hearing the tumult reaching unto the Pushkara and, bewildered, gathered in the presence of effulgent Rāma.

-12-

तेजसा तेन संभ्रान्तो नापश्यत्स दिशो दश।  
अन्धीकृतेक्षणस्तूर्ण मोहं यातो नृपात्मजः॥ १३॥

Bewildered by that splendour, Rāma, the son of the king (Das'aratha), was not able to discern the ten directions. He was fast lapsing into confusion. His vision was clouded.

-13-

सूत उवाच  
विचिन्त्य तर्कयामास दैत्यमायां द्विजेश्वराः।  
अथोत्थाय महावीरः सज्यं कृत्वा धनुः स्वकम्॥ १४॥

**Sūta said**

"O, the foremost among the Brāhmanas! Rāma reflecting (upon this phenomenon) guessed that it was the trick of the demons. Then, Rāma, the supreme warrior as he was, stood up, stringing his bow.

-14-

अविध्यन्निशितैर्बाणैर्दिव्यास्त्रैरभिमन्त्रितैः।  
आग्नेयं वारुणं सौम्यं मोहनं सौरपार्वतम्॥ १५॥

He propitiated the divine arrows like the Āgneya, Vāruna, Saumya, Mohana, Saura and Pārvata which had been quite sharpened and sanctified by holy chants.

-15-

विष्णुचक्रं महाचक्रं कालचक्रं च वैष्णवम्।  
रौद्रं पाशुपतं ब्राह्मं कौबेरं कुलिशानिलम्॥ १६॥

(Propitiating weapons like) Vishnu-disc, the giant disc, the Kālacakra of Vishnu, the Raudra, the Pās'upata, Brāhma, Kauberā, the thunderbolt of wind (contd.)

-16-

भार्गवादिबहून्यस्त्राण्ययं प्रायुङ्क्तराघवः॥ १७॥

And many other divine weapons like Bhārgava, Rāma aimed them (at the demons).

-17-

तस्मिंस्तेजसि शस्त्राणि चास्त्राण्यस्य महीपतेः।

बिलीनानि महाम्नस्य करका इव नारघौ॥ १८॥

The sanctified arrows and weapons released by Rāma, the ruler of the world, were just swallowed up by that power (of the demons), just like the rains of the dense clouds falling on to the sea.

-18-

ततः क्षणेन जज्वाल धनुस्तस्य कराच्चयुतम्।

तूणीरं चाङ्गुलित्राणं गोधिकापि महीपतेः॥ १९॥

Then, in a trice, his bow slipped from the hand, also the quiver and the leather-cap protecting the thumb (of Rāma), the king of the world.

-19-

तदृष्ट्वा लक्ष्मणो भीतः पपात भुवि मूर्च्छितः।

अथाकिंचित्करो रामो जानुभ्यामवनिं गतः॥ २०॥

Seeing this the frightened Lakshmana fell in swoon on the ground. Then, Rāma not being able to do anything collapsed on the ground on his knees.

-20-

मीलिताक्षो भयाविष्टः शंकरं शरणं गतः।

स्वरेणाप्युच्चरन्नुच्चैः शंभोर्नामसहस्रकम् ॥ २१ ॥

Eyes closed, with fear striking him, he (Rāma) surrendered unto S'ankara (S'iva), uttering loudly the thousand names of S'ambhu in correct accents.

-21-

शिवं च दण्डवद्भूमौ प्रणनाम पुनः पुनः ।

पुनश्च पूर्ववच्चासीच्छब्दो दिङ्जण्डलं स्वनम् ।

चचाल वसुधा घोरं पर्वताश्च चकम्पिरे ॥ २२ ॥

And (Rāma) repeatedly prostrated before S'iva, falling flat like a stick on the ground. And the tumult arose again as before, making the quarters resound. The entire earth shook frightfully and the mountains trembled.

-22-

अथ क्षणेन शीतांशुशीतलं तेज आदधत् ।

उन्मीलिताक्षो रामस्तु यावद्यावत्प्रपश्यति ॥ २३ ॥

Then in a moment Rāma's power went cold like the moon. Rāma opened his eyes seeing things as far as he could.

-23-

तावद्दर्श वृषभं सर्वालंकारसंयुतम् ।

पीयूषमथनोद्भूतनवनीतस्य पिण्डवत् ॥ २४ ॥

(Rāma) saw the bull (the carrier of S'iva) beautified in every way as if it were the lump of (white) butter emerging out of the churning of ambrosia (or milk).

-24-

प्रोतस्वर्णं मरकतच्छायाशृङ्गद्वयाञ्चितम् ।

नीलरत्नेक्षणं ह्रस्वकण्ठकम्बलभूषितम् ॥ २५ ॥

(Rāma saw the bull) with its two horns capped with gold and resplendent with the emerald green, with its looks shining like sapphire gem and its neck covered by a short piece of wool.

-25-

रत्नपल्याणसंयुक्तं निबद्धश्चेतचामरैः।

घण्टिकाघर्घरीशब्दैः पूरयन्तं दिशो दश॥ २६॥

(Rāma saw the bull) adorned by the cloth embedded with gems on the back with the white chowries and tintinnulation of small bells attached to it filling the ten quarters.

-26-

तत्रासीनं महादेवं शुद्धस्फटिकविग्रहम्।

कोटिसूर्यप्रतीकाशं कोटिशीतांशुशीतलम्॥ २७॥

(Rāma) saw Mahādeva, the Supreme Lord, seated on that (bull), his form pure like the crystal, splendrous like millions of suns and cool like millions of moons.

-27-

व्याघ्रचर्मम्बरधरं नागयज्ञोपवीतिनम्।

सर्वालंकारसंयुक्तं विद्युत्पिङ्गजदाधरम्॥ २८॥

(Rāma saw the Lord) wearing the tiger-skin, adorning the serpent as the sacred thread decorated in every way, bearing the matted and tawny hair glowing like lightning.

-28-

नीलकण्ठं व्याघ्रचर्मोत्तरीयं चन्द्रशेखरम्।

नानाविधायुधोद्भासिदशबाहुं त्रिलोचनम्॥ २९॥

(Rāma saw the Lord), the blue-throated with a tiger-

skin for upper cloth, donning the moon on the head, with ten arms shining with a variety of weapons and with (His) three eyes.

-29-

युवानं पुरुषश्रेष्ठं सच्चिदानंदविग्रहम् ॥ ३० ॥

(Rāma saw the Lord) the youthful, the foremost among persons and of the nature of Existence, Consciousness and Bliss.

-30-

तत्रैव च सुखासीनां पूर्णचन्द्रनिभाननाम् ।  
नीलेन्दीवरदामाभामुद्यन्मरकतप्रभाम् ॥ ३१ ॥

(Rāma saw) there itself (Mother Pārvatī) who was seated gracefully, with a countenance resembling the full moon, whose form was like the garland of blue-lotus with the shining resplendence of emerald.

-31-

मुक्तभरणसंयुतं रात्रिं ताराचितामिव ।  
विन्ध्यक्षितिधरोत्तुङ्गकुचभारभारालसाम् ॥ ३२ ॥

(Rāma saw Mother Pārvatī) who was decked with the ornament made of pearls, resembling the night-sky pervaded by stars, and whose gait was slow by virtue of bearing the weight of the breasts high like the Vindhyā mountain.

-32-

सदसत्संशयाविष्टमध्यदेशान्तरां वराम् ।  
दिव्याभरणसंयुतं दिव्यगन्धानुलेपनाम् ॥ ३३ ॥

(Rāma saw Mother Pārvatī) the most exalted, whose waist gave rise to doubt whether it was existent or non-

existent, bedecked with divine ornaments and anointed with divine sandal paste.

-33-

दिव्यमाल्याम्बरधरां नीलेन्दीवरलोचनाम्।  
अलकोद्भासिवदनां ताम्बूलग्रासशोभिताम्॥ ३४॥

(Rāma saw Pārvatī) who was wearing a divine garland, with eyes like the blue-lotus, with a countenance shining by the locks of hair and beautiful by the partaking of the betel leaves.

-34-

शिवलिङ्गनसंजातपुलकोद्भासिविग्रहाम्।  
सच्चिदानन्दरूपाढ्यां जगन्मातरमम्बिकाम्॥ ३५॥

(Rāma saw Mother Pārvatī) whose body was aglow with goose flesh resulting from the embrace of Lord Ś'iva, who is of the nature of Existence, Consciousness and Bliss, the cause of the world and hence the Mother of all.

-35-

सौन्दर्यसारसंदोहां ददर्श रघुनन्दनः।  
स्वस्ववाहनसंबन्धान्नानायुधलसत्करान्॥ ३६॥

Rāma thus saw (Mother Pārvatī) who was the very essence of beauty. (He also saw the gods) who were mounted on their respective vehicles, their arms lustrous with various weapons.

-36-

बृहद्रथन्तरादीनि सामानि परिगायतः।  
स्वस्वकान्तासमायुक्तान्दिक्पालान्परितः स्थितान्॥ ३७॥

(Rāma saw them) chanting the Sāma hymns like the

*Brhad-Rathantara* surrounded by the guardians of the quarters accompanied by their respective consorts.

-37-

अग्रं गरुडारूढं शङ्खचक्रगदाधरम्।

कालाम्बुदप्रतीकाशं विद्युत्कान्तश्रिया युतम्॥ ३८॥

(Rāma saw) Lord Vishnu coming first mounted on Garuda with His conch, disc and mace, luminous like the dark waterladen clouds and accompanied by Lakshmī shining like lightning.

-38-

जपन्तेमेकमनसा रुद्राध्यायं जनार्दनम्।

पश्चाच्चतुर्मुखं देवं ब्रह्माणं हंसवाहनाम्॥ ३९॥

(Rāma saw) that Vishnu reciting the hymn of *S'ri Rudram* with one-pointed attention; and then god Brahmā with his four faces seated on the swan.

-39-

चतुर्वक्त्रिश्चतुर्देवरुद्रसूक्तैर्महेश्वरम्।

स्तुवन्तं भारतीयुक्तं दीर्घकूर्चं जटाधरम्॥ ४०॥

(Rāma saw that Brahmā) praising with all his four-faces the Supreme Lord with hymns addressed to Him taken from the four Vedas, accompanied by his consort Sarasvatī and with long beard and wearing matted locks of hair.

-40-

अथर्वशिरसां देवं स्तुवन्तं मुनिमण्डलम्।

गङ्गादितटिनीयुक्तमम्बुधिं नीलविग्रहम्॥ ४१॥

(Rāma saw) the congregation of sages extolling Lord S'iva with the hymns of the *Atharva-s'iras*. (He saw) the

blue ocean filled with the waters of the rivers like Gangā and others singing the praise of the Lord.

-41-

श्वेताश्वतरमन्त्रेण स्तुवन्तं गिरिजापतिम्।

अनन्तादिमहानागान्कैलासगिरिसंनिभान्॥ ४२॥

(Rāma saw) the great Nāgas (serpents) like Ananta etc., as large as the Kailāsa mountain, worshipping the Lord of Pārvatī with *S'vetās'vatāra* hymns.

-42-

कैवल्योपनिषत्पाठान्मणिरत्नविभूषितान्।

सुवर्णवित्रहस्ताढ्यं नन्दिनं पुरतः स्थितम्॥ ४३॥

(Rāma saw them) addressing the hymns to S'iva from the *Kaivalya-upanishad*, adorned with gems and precious stones and (saw) the Nandikes'vara, with the golden staff borne in the hand standing to the front (of the Lord S'iva).

-43-

दक्षिणे मूषकारूढं गणेशं पर्वतोपमम्।

मयूरबाहनारूढमुत्तरे षण्मुखं तथा॥ ४४॥

(Rāma saw) Ganes'a like a mountain mounted on the mouse on the right side; and similarly (he saw) following Ganes'a Lord Subrahmanya, the six-faced, mounted on the vehicle of peacock.

-44-

महाकालं च चण्डेशं पार्श्वयोर्भीषणाकृतिम्।

कालाग्निरुद्रं दूरस्थं ज्वलद्वावाग्निसंनिभम्॥ ४५॥

(Rāma saw) Candes'a and Mahākāla (the chief retinue of S'iva) standing on either side with terrific form.



He also saw) Kālāgni Rudra (a form of Rudra) glowing like the forest-fire and standing at a distance.

-45-

त्रिपादं कुटिलाकारं नटभृङ्गिरिति पुरः।

नानाविकारवदनान्कोटिशः प्रमथाधिपान्॥ ४६॥

(Rāma saw) the three-footed Bhrngi. Riti with his irregular body dancing in the front and (also saw) the leaders of the Pramathas, the retinue (of S'iva), with a variety of uncouth faces in their numberless multitude.

-46-

नानावाहनसंयुक्तं परितो मातृमण्डलम्।

पञ्चाक्षरीजपासत्तन्निद्धविद्याधरादिकान्॥ ४७॥

(Rāma saw) the Mother-goddessess (like Brāhmī) all around (S'iva) possessed of a variety of vehicles, the Siddhas, Vidyādhara and others engaged in the chant of the Holy Five Letters (*pañca-akshari*).

-47-

दिव्यरुद्रकगीतानि गायत्किन्नरवृन्दकम्।

तत्र त्र्यम्बकं मन्त्रं जपद्विजकदम्बकम्॥ ४८॥

(Rāma saw) the chorus of the divine hymns to S'iva recited by the group of Kinnaras and the groups of Brāhmanas chanting the holy hymn of *Tryambakam* (from the *S'rī Rudram*).

-48-

गायन्तं वीणया गीतं नृत्यन्तं नारदं दिवि।

नृत्यतो नाट्यनृत्येन रम्भादीनप्सरोगणान्॥ ४९॥

(Rāma saw) Nārada in the heavens playing music on the Vinā and dancing and the group of celestial damsels

like Rambhā and others performing *nṛtta* (dance with mere gestures and footwork and *nṛtya* (dance-movements to communicate the meaning of words).

-49-

गायन्त्रिरथादीनां गन्धर्वाणां कदम्बकम्।

कम्बलाश्वतरौ शंभुकर्णकुण्डलतां गतौ॥ ५०॥

(Rāma saw) the circle of Gandharvas like Citraratha singing and saw Kambala and As'vatara who adorned S'iva's ears as rings.

-50-

गायन्तौ पन्नगौ गीतं कपालं कम्बलं तथा।

एवं देवसभां दृष्ट्वा कृतार्थो रघुनन्दनः॥ ५१॥

(Rāma saw) the two singing Pannagas called Kapāla and Kambala. On thus seeing the court of the great Lord, Rāma, the scion of the Raghu family, had accomplished his life's mission.

-51-

हर्षगद्गदया वाचा स्तुवन्देवं महेश्वरम्।

दिव्यनामसहस्रेण प्रणनाम पुनःपुनः॥ ५२॥

Praising S'iva, the Supreme Lord, with words filled with overwhelming joy and reciting the divine One Thousand Names (of the Lord S'iva), Rāma prostrated again and again before Him.

-52-

Thus ends the fourth chapter called the *Theophany of S'iva* in the dialogue between S'iva and Rāma in the *S'iva-gītā* which is an *Upanishad*, *Brahma-vidyā* and *Yoga-s'āstra*, as given in the *S'rī Padma-purāna*.

## Chapter V

श्रीसूत उवाच

अथ प्रादूरभूतत्र हिरण्मयरथो महान्।  
अनेकदिव्यरत्नांशुकिर्मीरितदिगन्तरः॥ १॥

**S'ri Sūta said:**

Then, there appeared a grand chariot made of gold scattering to the very ends of quarters manifold rays of the precious gems.

-1-

नद्युपान्तिकपङ्काढ्यमहाचक्रचतुष्टयः।  
मुक्तातोरणसंयुक्तः श्वेतच्छत्रशतावृतः॥ २॥

The four huge wheels (of the chariot) were besmeared with the slush of the Gautamī river; it was bedecked with the festoon of pearls and covered by a hundred white canopies.

-2-

शुद्धहेमखुरैराढ्यतुरंगगणसंयुतः।  
मुक्तवितानविलसदूर्ध्वदिव्यवृषध्वजः॥ ३॥

(To the chariot) were yoked thoroughbred steeds which were luminous with hoofs of pure gold. (The chariot) was radiant with canopy made of pearls. Its brilliant standard with the emblem of a bull was flying aloft.

-3-

मत्तवारणिकायुक्तः पञ्चतत्त्वोपशोभितः।  
पारिजाततरुद्भूतपुष्पमालाभिरञ्जितः॥ ४॥

Accompanied by elephants in rut looking resplendent by the five elements (and their presiding deities) and

adorned by garlands with flowers that blossomed in the Pārijāta trees (contd.)

-4-

मृगनाभिसमुद्भूतकस्तूरीमदपङ्किलः।  
कर्पूरागरुधूपोत्थगन्धाकृष्टमधुव्रतः॥ ५॥

Musk secreted in the navel of the musk-deer making a mire, the swarm of bees attracted by the incense of sandal-wood and camphor (contd.)

-5-

संवर्तघनघोषाढ्यो नानावाद्यसमन्वितः।  
वीणावेणुस्वनासत्तकिन्नरीगणसंकुलः॥ ६॥

Filled with a tumult like that of the clouds at deluge, accompanied by various musical instruments, thronged by the teams of Kinnaris pouring out melodies with the lute and the flute (contd.)

-6-

एवं कृत्वा रथश्रेष्ठं वृषादुत्तीर्य शंकरः।  
अम्बया सहितस्तत्र पटतल्पेऽविशत्तदा॥ ७॥

Having created thus the best chariot, S'ankara (S'iva) got down from the bull and entered, along with the Mother (Pārvatī), the silken seat.

-7-

सुरनीरजनेत्रीणां श्वेतचामरचालनैः।  
दिव्यव्यजनवातैश्च प्रहृष्टो नीललोहितः॥ ८॥

The blue-throated and tawny-haired (S'iva) having been gladdened by the wafting of the white-chowrie by the lotus-eyed divine damsels and the pleasant breeze of the fans (contd.)

-8-

वृणत्कङ्कणनिध्वानैर्मञ्जुमञ्जीरसिंजितैः।

वीणावेणुस्वनैर्गीतैः पूर्णमासीजगत्रयम्॥ ६॥

All the three worlds were filled with the tinkling sounds of the bracelets, with the tintinnabulation of the beautiful anklets, with the lilting melodies of the lute and the flute.

-9-

शुकवाक्यकलारावैः श्वेतपारावतस्वनैः।

उन्निद्रभूषाफणिनां दर्शनादेव बर्हिणः॥

ननृतुर्दर्शयन्तः स्वांश्चन्द्रकाङ्कोटिसंख्यया॥ १०॥

(All the three worlds were filled) with sweet chirps of the parrots and the callings of the white-doves. The peacocks on the very sight of the snakes adorning (Lord S'iva) danced exhibiting the numerous eyes of their spread tails.

-10-

प्रणमन्तं यतो राममुत्थाप्य वृषभध्वजः।

आनिनाय रथं दिव्यं प्रहृष्टेनान्तरात्मना॥ ११॥

(Lord S'iva) whose standard is marked by the bull lifted the prostrating Rāma with a delighted heart and brought the divine chariot.

-11-

कमण्डलुजलैः स्वच्छैः स्वयमाचम्य यत्नतः।

समाचाम्याथ पुरतः स्वाङ्गे राममुपानयत्॥ १२॥

Having sipped earnestly the pure water from the water-jug and after making Rāma also so sip and sit on his lap (contd.)

-12-

अथ दिव्यं धनुस्तस्मै ददौ तूणीरमक्षयम्।

महापाशुपतं नाम दिव्यमस्त्रं ददौ ततः॥ १३॥

Then (the Lord) gave him (Rāma) a divine bow, an inexhaustible quiver and then the divine arrow called Pās'upata.

-13-

उत्तश्च तेन रामोऽपि सादरं चन्द्रमौलिना।

जगन्नाशकरं रौद्रमुग्रमस्त्रमिदं नृप॥ १४॥

And Rāma was told by the Lord (S'iva) donning the moon on His crest, "O, king! This arrow is ferocious, dreadful and will destroy the world".

-14-

अतो नेदं प्रयोक्तव्यं सामान्यसमरादिके।

अन्यो नास्ति प्रतीघात एतस्य भुवनत्रये॥ १५॥

"To this (arrow) there is no resistance in all the three worlds. Hence it should not used in an insignificant war."

-15-

तस्मात्प्राणात्यये राम प्रयोक्तव्यमुपस्थिते।

अन्यदेतत्प्रयुक्तं चेज्जगत्संक्षयकृद्भवेत्॥ १६॥

"Therefore, Rāma! Only when danger to life is imminent it should be used. If it were employed otherwise, it will prove to be the end of the world."

-16-

अथाहूय सुरश्रेष्ठान्लोकपालान्महेश्वरः।

उवाच परमप्रीतः स्वंस्वमस्त्रं प्रयच्छत॥ १७॥

After instruction in the use of His arrow the Great Lord (S'iva) called the foremost of the gods and the

guardians of the quarters and distributed the weapons to each of them. Extremely pleased, the Lord said: (contd.)

-17-

राघवोऽयं च तैरस्त्रै रावणं निहनिष्यति।

तस्मै देवैरवध्यत्वमिति दत्तो वरो मया॥ १८॥

"This Rāma will kill Rāvana with these divine arrows. I have given the boon to him (Rāvana) that he could not be killed by the gods."

-18-

तस्माद्दानरतामेत्य भवन्तो युद्धदुर्मदाः।

साहाय्यमस्य कुर्वन्तु तेन सुस्था भविष्यद्य॥ १९॥

"Therefore, when all of you taking the form of monkeys are filled with the enthusiasm for war, these (weapons) will assist you (in the war against Rāvana). By that, you will be safe and secure."

-19-

तदाज्ञां शिरसा गृह्य सुराः प्राञ्जलयस्तदा।

प्रणम्य चरणौ शंभोः स्वस्वमस्त्रं ददुर्मुदा॥ २०॥

Accepting His command, bowing in all humility and doing homage (to Him) with folded palms they fell at the feet of S'ambhu (S'iva) who gave them the respective weapons with pleasure.

-20-

नारायणास्त्रं दैत्यारिरैन्द्रमस्त्रं पुरंदरः।

ब्रह्मापि ब्रह्मदण्डास्त्रमाग्नेयास्त्रं धनजुयः॥ २१॥

The arrow named Nārāyana was given by Vishnu, the sworn foe of the demons, Aindram by Indra, Brahma-danda by Brahmā, Āgneya by Agni.

-21-

याम्यं यमोऽपि मोहास्त्रं रक्षोराजस्तथा ददौ।  
वरुणो वारुणं प्रादाद्वायव्यास्त्रं प्रभञ्जनः॥ २२॥

Yama gave Yāmyam, Nirrti gave Mohastram,  
Vārūna gave Vārūnam, Vāyu gave Vāyaviyam.

-22-

कौबेरं च कुबेरोऽपि रौद्रमीशान एव च।  
सौरमस्त्रं ददौ सूरः सौम्यं सोमश्च पावकम्।  
विश्वेदेवा ददुस्तस्मै वसवो वासवाभिधम्॥ २३॥

Sun gave the arrow called Sauram, Moon gave  
Saumyam, Īs'āna gave Raudram, (the Vis'vedevas gave)  
Pāvakam, the Vasus gave the Vāsavam.

-23-

अथ तुष्टः प्रणम्येशं रामो दशरथात्मजः।  
प्राञ्जलिः प्रणतो भूत्वा भक्तियुक्ते व्यजिज्ञपत्॥ २४॥

Then Rāma, the son of Das'aratha, very happy and  
prostrating before Lord S'iva, with folded palms and in all  
humility, prayed to the Lord with devotion.

-24-

श्रीराम उवाच

भगवन्मानुषैरेव नोल्लङ्घ्यो लवणाम्बुधिः।  
तत्र लङ्काभिधं दुर्गं दुर्जयं देवदानवैः॥ २५॥

**S'ri Rāma said :**

"O Lord! The saline sea is unfordable by any human  
beings. The fort-city known as Lankā is impregnable by  
gods or demons."

-25-

अनेककोटयस्तत्र राक्षसा बलवत्तरा।  
सर्वे स्वाध्यायनिरताः शिवभक्त जितेन्द्रियाः॥ २६॥

"The Rākshasas live there in millions and millions,



supremely strong, every one of them devoted to the study of his branch of scripture, all of them devotees of S'iva and who have subdued their senses."

-26-

अनेकमायासंयुक्त बुद्धिमन्तोऽग्निहोत्रिणः।

कथमेकाकिना जेया मया भ्रात्रा च संयुगे॥ २७॥

"They are possessed of manifold magical powers, very intelligent, performing daily the fire-sacrifice (*agni-hotra*). How can they be conquered by a single person like me or my brother in battle?"

-27-

ईश्वर उवाच

रावणस्य वधे राम रक्षसामपि मारणे।

विचारो न त्वया कार्यस्तस्य कालोऽयमागतः॥ २८॥

**The Lord said:**

"Rāma! There need be no question by you about killing Rāvana or the destruction of the Rākshasas. The time of his end has arrived."

-28-

अधर्मे तु प्रवृत्तास्ते देवब्राह्मणपीडने।

तस्मादायुः क्षयं यातं तेषां श्रीरपि सुव्रत॥ २९॥

"O, (Rāma) of noble observances! They have embarked on unrighteousness and are harming the Brāhmanas and the gods. Hence the shortening of their life-span and of their welfare too (is imminent)."

-29-

राजस्त्रीलङ्घनासक्तं रावणं निहनिष्यति।

पानासक्ते रिपुर्जेतुं सुकरः समराङ्गणे॥ ३०॥

"You will kill Ravana who has insulted Sītā, the queen (of Ayodhyā). In a battle, it is easy to conquer an enemy who is given to sins."

-30-

अधर्मनिरतः शत्रुभर्ग्येनैव हि लभ्यते।

अधीतवेदशास्त्रोऽपि सदा धर्मरतोऽपि वा।

विनाशकाले संप्राप्ते धर्ममार्गाच्च्युतो भवेत्॥ ३१॥

"It is a piece of good fortune that an enemy devoted to sinning is secured. Even if one has mastered the Vedas and philosophical treatises and even if he is ever wedded to the practice of virtue, he will fall from the right path when the time for their destruction has arrived."

-31-

पीड्यन्ते देवताः सर्वाः सततं येन पापिना।

ब्राह्मणा ऋषयश्चैव तस्य नाशः स्वयं स्थितः॥ ३२॥

"The destruction of the crooks by whom all the gods and Brahmanas and the sages are constantly tormented, is in the very nature of things foregone."

-32-

किष्किन्धानगरे राम देवानामंशसंभवाः।

वानरा बहवो जाता दुर्जया बलवत्तराः॥ ३३॥

"Rāma! In the city of Kishkindha there have been born a number of monkeys with the aspects of the gods, unconquerable and eminently powerful."

-33-

साहाय्यं ते करिष्यन्ति तैर्बन्धान पयोनिधिम्।

अनेकशैलसंबन्धे सेतौ यान्तु बलीमुखाः।

रावणं सगणं हत्वा तामानय निजप्रियाम्॥ ३४॥

"They will assist you. With them, build a bridge

across the sea. Let the monkeys march across the bridge built with myriad rocks. Killing Rāvana along with his tribe, bring back your beloved (Sītā)."

-34-

शत्रैर्युद्धे जयो यत्र तत्रास्त्राणि न योजयेत्।  
निरस्त्रेष्वल्पशस्त्रेषु पलायनपरेषु च।  
अस्त्राणि मुञ्चन्दिव्यानि स्वयमेव विनश्यति॥ ३५॥

"Where there could be victory with (ordinary conventional weapons) there thou shall not use the divine shafts. Nor shall you aim your arrows at those who do not possess divine arrows nor at the poorly armed; nor at those who are wont to run away (from the battle-field). If one aims divine shafts at these people he will himself perish."

-35-

अथवा किं बहुक्तेन मयैवोत्पादितं जगत्।  
मयैव पाल्यते नित्यं मया संहियतेऽपि च॥ ३६॥

"Whatever it be, what is the point in repeated talk? The world has been created by Me only; it is constantly protected by Me only and is dissolved too by Me."

-36-

अहमेको जगन्मृत्युमृत्योरपि महीपते।  
ग्रसेऽहमेव सकलं जगदेतच्चराचरम्॥ ३७॥

"I alone am the non-dual Reality and the destroyer of the world. O, King! I am also the destroyer of death. On the dissolution (of the world) I am alone all this entire world consisting of the animate and the inanimate."

-37-

See *Bhagavad-gītā*, XI, 32.

मम वक्तृगताः सर्वे राक्षसा युद्धदुर्मदाः।

निमित्तमात्रस्त्वं भूयाः कीर्तिमाप्स्यसि संगरे॥३८॥

“All the Rākshasas with the frenzied fervour for war are already gathered into me even before you start the war. Be thou a mere pretext for that. You will attain the fame in war.”

-38-

See *Bhagavad-gītā*, for the well known statement: “Be thou a mere pretext. I have already won the war”. (XI - 32, 33, 34).

Thus ends the fifth chapter called the *The Bestowal of Boon to Rāma* in the dialogue between Sīva and Rāma in the *S'iva-gītā* which is an *Upanishad*, *Brahma-vidyā* and *Yoga-s'āstra*, in the *S'rī Padma Purāna*.

## Chapter VI

श्रीराम उवाच।

भगवन्नत्र मे चित्रं महदेतत्प्रजायते।

शुद्धस्फटिकसंकाशस्त्रिनेत्रश्चन्द्रशेखरः॥ १॥

**S'ri Rāma said**

“O Lord! (Having heard you declare that you are the creator of the world) a great wonder wells forth in me. You are the Lord with the moon on your crest, with three eyes and as radiant as a pure crystal.”

-1-

मूर्तस्त्वं तु परिच्छिन्नाकृतिः पुरुषरूपधृक्।

अम्बया सहितोऽत्रैव रमसे प्रमथैः सह॥ २॥

“You have a form with limited stature bearing the masculine appearance, accompanied by Mother Pārvatī and sport here itself with your entourage of attendants.”

-2-

त्वं कथं पञ्चभूतादि जगदेतच्चराचरम्।

तद्ब्रूहि गिरिजाकान्त यदि तेऽनुग्रहो मयि॥ ३॥

“How is it that you (create, protect and dissolve) the world made of the five elements and consisting of the animate and the inanimate? Tell me, O, the beloved of Pārvatī! if you have concern for me.”

-3-

श्रीभगवान् उवाच।

शृणु राम महाभाग दुर्ज्ञेयममरैरपि।

तत्प्रवक्ष्यामि यत्नेन ब्रह्मचर्येण सुव्रत।

पारं यास्यत्यनासायाद्येन संसारनीरधेः॥ ४॥

## The Lord said

"Listen, Rāma, the high-souled and of noble observances! I will tell you that which is difficult to comprehend even for the gods (and which can be understood) only by continence and by effort, and through which you will with ease cross to the other shore of the sea of births and deaths."

-4-

दृश्यन्ते पञ्चभूतानि ये च लोकाश्चतुर्दश।  
समुद्राः पर्वता देवा राक्षसा ऋषयस्तथा ॥ ५॥

"The five elements, the fourteen worlds, the oceans, the mountains, the demons and in the same way the sages that are seen (are My glorious manifestations)."

-5-

दृश्यन्ते यानि चान्यानि स्थावराणि चराणि च।  
गन्धर्वाः प्रमथा नागाः सर्वे ते मद्विभूतयः ॥ ६॥

"And others that are seen like the unmoving trees and the moving (creatures), the Gandharvas, the attendants of S'iva, the Nāgas, all these are My glorious manifestations."

-6-

पुरा ब्रह्मादयो देवा द्रुष्टुकामा ममाकृतिम्।  
मन्दरं प्रययुः सर्वे मम प्रियतरं गिरिम् ॥ ७॥

"In ancient days, the gods like Brahmā desirous to see my personal form churned, as a team, the mountain Mandara, the dearest to Me."

-7-

स्तुत्वा प्राञ्जलयो देवा मां तथा पुरतः स्थिताः।

तान्दृष्ट्वाथ मया देवाँल्लीलाकुलितचेतसः।

तेषामपहतं ज्ञानं ब्रह्मादीनां दिवौकसाम्॥ ८॥

"The gods, standing in front of Me, praised Me with folded palms. On seeing them, thus, the gods were deluded by me in fun and the intelligence of Brahmā and other celestial beings was obscured."

-8-

आसंस्तेऽसकृदज्ञाना मामाहुः को भवानिति।

अथाब्रुवमहं देवानहमेव पुरातनः॥ ९॥

"Remaining ignorant, they repeatedly asked me: "Who are you?" Then I told the gods "I am the primordial being".

-9-

आसं प्रथममेवाहं वर्तामि च सुरेश्वराः।

भविष्यामि च लोकेऽस्मिन्मत्तो नान्योऽस्ति कश्चन॥ १०॥

"O gods! I was the first of all! I am so even at the present. I will be so in the future too. There is nothing other than I in this world."

-10-

व्यतिरिक्तं च मत्तोस्ति नान्यत्किंचित्सुरेश्वराः।

नित्योऽनित्योऽहमनघो ब्रह्मणां ब्रह्मणस्पतिः॥ ११॥

"O Leaders of gods! There is nothing whatever other than Myself, either permanent or impermanent. Faultless, I am the Lord of the Vedas and of Brahmā."

-11-

दक्षिणाञ्च उदञ्चोहं प्राञ्चः प्रत्यञ्च एव च।

अघश्चोर्ध्वं च विदिशो दिशश्चाहं सुरेश्वराः॥ १२॥

"O Leaders of gods! I extend unto the south, unto the

north, unto the east and the west, above and below. I am the terminal and the intermediate directions."

-12-

सावित्री चापि गायत्री स्त्री पुमान्पुमानपि।

त्रिष्टुप् जदत्यनुष्टुप् च पङ्क्तिश्छन्दस्त्रयीमयः॥ १३॥

"I am the (sacred syllable of) Sāvitrī, also Gāyatrī, the woman, man and neuter, the metres of Trishtup, Jagatī, Anushtup, Pankti and the three Vedas."

-13-

सत्योऽहं सर्वतः शान्तस्त्रेताग्निगौरवं गुरुः।

गौरवं गह्वरं चाहं द्यौरहं जगतां प्रभुः॥ १४॥

"I am the truth among all (the phenomena), tranquil, the three household fires, the scriptural study and ritual and the Preceptor, the speech, the secret, the heaven and the Lord of the world."

-14-

ज्येष्ठः सर्वसुरश्रेष्ठो वर्षिष्ठोऽहमपांपतिः।

आर्योऽहं भगवानीशस्तेजोऽहं चादिरप्यहम्॥ १५॥

"I am the foremost, pre-eminent among all the gods, greatest of knowers of truth, am the Lord of the waters, am the noblest, the supreme with six attributes, the ruler, the light and the first cause of all."

-15-

ऋग्वेदोऽहं यजुर्वेदः सामवेदोऽहमात्मभूः।

अथर्वणश्च मन्त्रोहं तथा चाङ्गिरसो वरः॥ १६॥

"I am the *Rg-veda*, the *Yajur-veda*, the *Sāma-veda*, all of which originate from me, the *Atharvana* full of sacred *mantras* and similarly I am the distinguished *Āngiras*."

-16-



इतिहासपुराणानि कल्पोऽहं कल्पवानहम्।

नाराशंसी च गाथाहं विद्योपनिषदोऽस्म्यहम्॥ १७॥

“I am the *Itihāsas*, the *Purānas*. I am the *Kalpa* (the science of rituals) and the performer of rituals. I am the *Nārāsamsī* (the hymn singing the glory of Rudra); I am the *Gāthā* (Praise of the Vedic sacrifices). I am meditation and the secret wisdom.”

-17-

श्लोकाः सूत्राणि चैवाहमनुव्याख्यानमेव च।

व्याख्यानानि तथा विद्या इष्टं हुतमथाहुतिः॥ १८॥

“I am the Vedic verses, the aphorisms (of the sages), the sub-commentaries; I am the commentaries. Similarly, I am the sciences, the Vedic sacrifices, the oblation and the substances offered.”

-18-

दत्तादत्तमयं लोकः परलोकोऽहमक्षरः।

क्षरः सर्वाणि भूतानि दान्तिः शान्तिरहं खगः॥ १९॥

“I am the giver as well as the gift; I am this world and the world hereafter; I am the imperishable and the perishable; I am control of senses and of the mind; I am the indweller of the senses.”

-19-

गुह्योऽहं सर्वविदेषु आरण्योऽहमजोऽप्यहम्।

पुष्करं च पवित्रं च मध्यं चाहमतः परम्।

बहिश्चाहं तथा चान्तः पुरस्तादहमव्ययः॥ २०॥

“I am the hidden secret in all the Vedas; I am the forest and the unborn. I am the nourisher and the pure; I am the middle and anything beyond it. I am the exterior

as well as the interior; I am the front and imperishable."

-20-

ज्योतिश्चाहं तमश्चाहं तन्मात्राणीन्द्रियाण्यहम्।

बुद्धिश्चाहमहंकारो विषयाण्यहमेव हि॥ २१॥

"And I am light as well as darkness. I am the subtle elements and the senses. I am the intellect and the egoity. Verily, I am alone all the objects of experience."

-21-

ब्रह्मा विष्णुमहेशोऽहमुमा स्कन्दो विनायकः।

इन्द्रोऽग्निश्च यमश्चाहं निर्र्तिर्वरुणोऽनिलः॥ २२॥

"I am Brahmā, Vishnu, and Mahes'a. I am Umā, Skanda and Vināyaka. I am Indra, Agni and Yama. I am Nirrti, Varuna and Vāyu."

-22-

कुबेरोहं तयेशानो भूर्भुवःस्वर्महर्जनः।

तपः सत्यं च पृथिवी चापस्तेजोऽनिलोऽप्यहम्॥ २३॥

"I am Kubera, similarly Īs'āna, the worlds of Bhū, Bhuvah, Suvah, Mahah, Janah, Tapah and Satya. And I am the earth and I am the waters, fire and air."

-23-

आकाशोऽहं रविः सोमो नक्षत्राणि गृहाण्यहम्।

प्राणः कालस्तथा मृत्युरमृतं भूतमप्यहम्॥ २४॥

"I am space; I am the sun, the moon, the stars. The planets, too, am I. I am vital breath, time, similarly death and immortality. I am the physical matter too."

-24-

भवं भविष्यत्कृतं च विश्वं सर्वात्मकोऽप्यहम्।

ओमादौ च तथा मध्ये भूर्भुवः स्वस्त्यैव च।

ततोऽहं विश्वरूपोऽस्मि शीर्षं च जपतां सदा ॥ २५ ॥

"I am the past and the future. I am the universe in entirety. I am the sum and substance of everything. For those who silently chant, I am the Pranava (Om) at the beginning. I am the (*vyāhrtis*): *bhūh*, *bhuvah* and *suvah* in the middle; and then the Gāyatrī and the end (as in "*Om āpo joytiḥ*"). I am of the form of the extended universe."

-25-

अशितं पायितं चाहं कृतं चाकृतमप्यहम् ।

परं चैवापरं चाहमहं सूर्यः परायणः ॥ २६ ॥

"I am the eaten and the drunk. I am, too, the done and the undone. I am the superior and the inferior. I am the sun and the refuge of all."

-26-

अहं जगद्धितं दिव्यमक्षरं सूक्ष्ममप्यहम् ।

प्राजापत्यं पवित्रं च सौम्यमग्राह्यमग्रियम् ॥ २७ ॥

"I am the good of the world; I am also the divine, imperishable and the subtle. I am the very self of Prajāpati (the first-born God). I am sacred, benign, ungraspable and the first."

-27-

अहमेवोपसंहर्ता महाग्रासौजसां निधिः ।

हृदये देवतात्वेन प्राणत्वेन प्रतिष्ठितः ॥ २८ ॥

"I am alone the withdrawer. I am the container of the luminous fire of deluge. I am established in the heart of everyone as divinity and vital power."

-28-

शिरश्चोत्तरतो यस्य पादौ दक्षिणतस्तथा ।

यस्य सर्वोऽन्तरः साक्षादोङ्कारोऽहं त्रिमात्रकः॥ २६॥

“I am the very Pranava (Omkāra) consisting of three morae (a, u, m) whose head is the north, feet the south and the middle is all that is in between.”

-29-

ऊर्ध्वमुन्नामये यस्मादधश्चापनयाम्यथ।

तस्मादोङ्कार एवाहमेको नित्यः सनातनः॥ ३०॥

“I am truly the Pranava (Omkāra), one, eternal and ancient, because I lead (pious souls) upwards (to heaven) and send them down (when their merit is exhausted).”

-30-

ऋचो यजूंषि सामानि यो ब्रह्मा यज्ञकर्मणि।

प्रणामये ब्राह्मणेभ्यस्तेनाहं प्रणवो मतः॥ ३१॥

“I am called Pranava because in the act of sacrifice I as Brahmā (directing the sacrifice) make (the Rtviks) render obeisance to the Brāhmanas (or Rg, Yajus and Sāma-vedas).”

-31-

मेहो यथा मांसखण्डं व्याप्नोति व्यापयत्यपि।

सर्वलोकानहं तद्वत्सर्वव्यापी ततोऽस्त्यहम्॥ ३२॥

“Just as ghee pervades the piece of meat and makes the body (of the eater of that) grow, I (pervade) similarly all the worlds; therefore all-pervader am I of all.”

-32-

ब्रह्मा हरिश्च भगवानाद्यन्तं नोवलब्धवान्।

ततोऽन्ये च सुरा यस्मादनन्तोऽहमितीरितः॥ ३३॥

“Because Brahmā, Vishnu the Lord and other deities did not see the beginning or end of My form, I am called the Infinite.”

-33-

गर्भजन्मजरामृत्युसंसारभयसागरात्।

तारयामि यतो भक्तं तस्मात्तारोऽहमीरितः॥ ३४॥

“Since I save My devotee from the ocean of the dread of being born in a womb, old age, death and the cycle of births and deaths, I am called the saviour.”

-34-

चतुर्विधेषु देहेषु जीवत्वेन वसाम्यहम्।

सूक्ष्मो भूत्वाथ हृद्देशे यत्तत्सूक्ष्मः प्रकीर्तितः॥ ३५॥

“I dwell as the soul in the four kinds of bodies (born of womb, of egg, of the sweat and of the earth). Taking a subtle form I live in the heart. Hence I am called subtle.”

-35-

महातमसि मग्नेभ्यो भक्तेभ्यो यत्प्रकाशये।

विद्युद्वदतुलं रूपं तस्माद्वैद्युतमस्म्यहम्॥ ३६॥

“I illumine the devotees immersed in the primeval darkness of (ignorance) with my incomparable light like that of lightning. Therefore, I am (known as) lightning.”

-36-

एक एव यतो लोकान्विसृजामि सृजामि च।

विवासयामि गृह्णामि तस्मादेकोऽहमीश्वरः॥ ३७॥

“Since I alone create and dissolve the worlds, make (the souls) go from one world to another and bestow grace, I am the only supreme Lord.”

-37-

न द्वितीयो यतस्तस्ये तुरीयं ब्रह्म यत्स्वयम्।

भूतान्यात्मनि संहृत्य चैको रुद्रो वसाम्यहम्॥ ३८॥

“Since there is no second to the transcendent

Brahman which withdraws all the beings into itself,  
(that Brahman) alone exist as Rudra.”

-38

सर्वलोकान्यदीशेऽहमीशिनीभिश्च शक्तिभिः।

ईशानमस्य जगतः स्वर्दृशं चक्षुरीश्वरम्॥ ३६॥

“Since I rule all the worlds along with My wondrous powers (of *māyā*), I am the *Īs'āna* of this world, the Lord and the witnessing eye.”

-39-

ईशानमिन्द्र तस्थुषः सर्वेषामपि सर्वदा।

ईशानः सर्वविद्यानां यदीशानस्तदस्यहम्॥ ४०॥

“(The scripture extols Me) the *Īs'āna* as Indra, Brahmā and the Lord of all at all times and the Lord of disciplines of knowledge. Hence I am called *Īs'āna* (both by the Rg and the Yajur-vedas).”

-40-

सर्वान्भावान्निरीक्षेऽहमात्मज्ञानं निरीक्षये।

योगं च समये यस्माद्भगवान्महतो मतः॥ ४१॥

“I behold all beings; I teach the knowledge of the Self and the path (to that knowledge). I pervade everything. Therefore, I am called “*bhagavān*”.”

-41-

अजस्रं यच्च गृह्णामि विसृजामि सृजामि च।

सर्वान्लोकान्वासयामि तेनाहं वै महेश्वरः॥ ४२॥

“I perpetually create, protect and dissolve all the worlds and enliven them all. And hence I am the great Lord.”

-42-

महत्त्वात्मज्ञानयोगैरैश्वर्यैस्तु महीयते।

सर्वान्भावान्महादेवः सृजत्यवति सोऽस्यहम्॥ ४३॥

“He, the great Lord, glories by the stupendous powers and the Yoga of self-knowledge. He creates and protects all that exists. I am that (Lord).”

-43-

एषोऽस्मि देवः प्रदिशोऽपि सर्वाः पूर्वो हि जातोऽस्म्यहमेव गर्भे।  
अहं हि जातश्च जनिष्यमाणः प्रत्यग्जनास्तिष्ठति सर्वतोमुखः॥ ४४॥

“This Lord am I, present everywhere. I was prior to everything else. I am in the womb. I am the born and that which is to be born. I have faces in every direction. I am the indwelling spirit in beings.”

-44-

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात्।  
संबाहुभ्यां धमति संपतत्रैर्घावाभूमी जनयन्देव एकः॥ ४५॥

“I have eyes everywhere; I face in all directions. My arms (I have) everywhere; My feet everywhere. With My arms and feet I command ( the world), producing, as one secondless Lord, the earth and the heaven.”

-45-

वालाग्रमात्रं हृदयस्य मध्ये विश्वेदेवं जातवेदं वरेण्यम्।  
मामात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम्॥ ४६॥

“Those wise men who directly see Me as abiding in their own self, in the centre of their heart, of the size of the tip of the hair, as of the form of the universe, as the source of the Vedas, and to be always prayed to, for them alone (these wise men) there is peace eternal, not for others.”

-46-

अहं योनिमधितिष्ठामि चैको मयेदं पूर्णं पञ्चविधं च सर्वम्।  
मामीशानं पुरुषं देवमित्थं विचार्यमाणं शान्तिमत्यन्तमेति॥ ४७॥

“I alone stand as the basis for the world of *māyā*. All this fivefold elements are fully pervaded by Me. One who enquires in this way about Me, the Lord, the Supreme Person and the Governor (of the universe) attains peerless peace.”

-47-

प्राणेष्वन्तर्मनसो लिङ्गमाहुर्यस्मिन्नशनाया च तृष्णा क्षमा च ।  
तृष्णां छित्त्वा हेतुजालस्य मूलं बुद्ध्या चित्तं स्थापयित्वा मयीह ।  
एवं मां ये ध्यायमाना भजन्ते तेषां शान्तिः शाश्वती नेतरेषाम् ॥ ४८ ॥

“The marks of mind implicit in the vital airs are said to be hunger, thirst and restlessness. Those who cutting asunder the thirst which is responsible for all the activities and fixing the mind in Me through the reason and meditate on Me, get the peace eternal, not others.”

-48-

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।  
आनन्दं ब्रह्म मां ज्ञात्वा न बिभेति कुतश्चन ॥ ४९ ॥

“Knowing Me as Brahman, the bliss, from where speech along with mind recoils unable to reach it, one does not fear anything whatever.”

-49-

See *Taittirīya-upanishad*: (II-4.1 ; II-9.1)

श्रुत्वेति देवा मद्वाक्यं कैवल्यज्ञानमुत्तमम् ।  
जपन्तो मम नामानि मम ध्यानपरायणाः ॥ ५० ॥

“Hearing My words on the supreme knowledge as a means to release, chanting My names, giving themselves to meditating on Me, the gods” (contd.)

-50-

सर्वे ते स्वस्वदेहान्ते मत्सायुज्यं गताः पुरा ।  
ततो ये परितृश्यन्ते पदार्था मद्विभूतयः ॥ ५१ ॥



“All of them at the end of their lifetime attained union with Me in days of yore. From such a knowledge all the things are seen everywhere by them as manifestations of My glory.”

-51-

मन्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्।  
मयि सर्वलयं याति तद्ब्रह्माद्वयमस्यहम्॥ ५२॥

“From Me alone everything is born. In Me everything is established. In me everything is resolved. I am that Brahman which is secondless.”

-52-

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विशुद्धः।  
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोयं शिवरूपमस्मि॥ ५३॥

“I alone am the subtler than the subtlest; similarly I am the great. I am the world and am pure (unsullied by the creation). I am the most ancient. I am the complete being. I am the sovereign. I am golden and of the very form of auspiciousness.”

-53-

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः।  
अहं विजानामि विवित्तरूपो न चास्ति वेत्ता मम चित्सदाहम्॥ ५४॥

“I (grasp) without hands or (walk without) feet; I am inestimable power; I see without eyes; I hear without ears. I am every manifest form and there is no one who knows Me. I am ever the consciousness.”

-54-

वेदैरशेषैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्।  
न पुण्यपापे मयि नास्ति नाशो न जन्म देहेन्द्रियबुद्ध्यश्च॥ ५५॥

“I am alone the one revealed by all the Vedas. I am the author of Vedanta; and I am alone the knower of the Vedas. There are no merit and demerit in Me; there is no destruction for Me; nor are there birth, body, senses and the intellect for Me.”

-55-

See the *Bhagavad-gītā* XV-15.

न भूमिरापो न च वह्निरस्ति। न चानिलो मेऽस्ति न मे नभश्च।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम्।  
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम्॥ ५६॥

“Earth, waters, fire and air do not find a place in Me; nor the space. Thus knowing the nature of the supreme Self indwelling in the cave of the heart, partless and secondless, witness unto all, devoid of cause and effect, one attains the pure supreme Self (that I am).”

-56-

एवं मा तत्त्वतो वेत्ति यस्तु राम महामते।  
स एव नान्यो लोकेषु कैवल्यफलमश्नुते॥ ५७॥

“O Rāmā of great intelligence! One who knows Me truly, he alone, and none else, in all the worlds attains the fruit of liberation.”

-57-

Thus ends the sixth chapter called *Glory of God* in the *S'iva-gītā* which is an *Upanishad*, *Brahma-Vidyā* and *Yoga-s'āstra* occurring as a dialogue between S'iva and Rāma in the *S'rī Padma-purāna*.

## Chapter VII

श्रीराम उवाच

भगवन्त्यन्मया पृष्टं तत्तथैव स्थितं विभो।  
अत्रोत्तरं मया लब्धं त्वत्तो नैव महेश्वर॥ १॥

**S'rī Rāma said**

"What was asked by me, O all-pervasive Lord, (regarding the Lord being all the world), that stands as such. Here an answer was not received from you by me at all, O great Lord!"

-1-

परिच्छिन्नपरीमाणे देहे भगवतस्तव।  
उत्पत्तिः सर्वभूतानां स्थितिर्वा विलयः कथम्॥ २॥

"Your body, O Lord! being of limited measure, how is there the origination of all beings, their maintenance and dissolution (by you)?"

-2-

स्वस्वाधिकारसंबन्धाः कथं नाम स्थिताः सुराः।  
ते सर्वे त्वं कथं देव भुवनानि चतुर्दश॥ ३॥

"How are the deities bound to their respective duties stationed in you? How come that all of them are one with you? How is it (again) that the fourteen worlds (are one with you)?"

-3-

त्वत्तः श्रुत्वापि देवात्र संदेहो मे महानभूत्।  
अप्रत्याखितचित्तस्य संशयं छेत्तुमर्हसि॥ ४॥

"O Lord! Even after hearing it from you, there was a great doubt in me. You must deign to dispel the doubt in my mind which suffers in incomprehension."

-4-

श्रीभगवान् उवाच

वटबीजे सुसूक्ष्मेऽपि महावटतरुर्नृथा ।  
सर्वदास्तेऽन्यथा वृक्षः कुत आयाति तद्वद ।  
तद्वन्मम तनौ राम भूतानामागतिलयः ॥ ५ ॥

### The Lord replied

"Though the seed of the banyan tree is very tiny, the huge banyan tree (growing out of it) always existed in it. Otherwise how can that (huge) tree come out of that (tiny seed)? Tell Me that."

(See the *Chāndogya-upanishad*, (VI chapter) where Uddālaka teaches his son S'vetaketu the same truth by the example of the banyan seed and the tree).

महासैन्धवपिण्डोऽपि जले क्षितो विलीयते ।  
न दृश्यते पुनः पाकात्तत आयाति पूर्ववत् ॥ ६ ॥

"Similarly, O Rāma ! the origination and dissolution of the beings take place in My body. Even the mightily large salt mass is dissolved in the water when dropped in it and is no more visible. But when boiled, that (salt) appears as before."

-6-

प्रातःप्रातर्यथा लोको जायते सूर्यमण्डलात् ।  
एव मत्तो जगत्सर्वं जायतेऽस्ति विलीयते ।  
मध्येव सकलं राम तद्वज्रानीहि सुव्रत ॥ ७ ॥

"Just as the light emanates at every dawn from the solar sphere, similarly all the universe originates from Me, exists and merges in Me. Everything is in Me. O Rāma of noble resolves! Know it thus."

-7-

श्रीराम उवाच

कथितेऽपि महाभाग दिग्जडस्य यथा दिशि।  
निवर्तते भ्रमो नैव तद्वन्मम करोमि किम् ॥ ८ ॥

**S'rī Rāma said**

"O Great Lord! Just as for a person who is confounded regarding directions, the delusion is not removed even when correctly informed, similarly is my (delusion). What shall I do?"

-8-

Some illusions like the vertigo of direction (*dig-bhrama*) may not be dissolved even after being told the truth about it all.

श्रीभगवान् उवाच

मयि सर्वं यथा राम जगदेतच्चराचरम्।  
वर्तते तद्दर्शयामि न द्रष्टुं क्षमते भवान् ॥ ९ ॥

**The Lord replied**

"O Rāma! I will show you how all this, the moving and the unmoving beings of the world, subsist in Me. But you will not be able to see this (with your normal eyes)".

-9-

दिव्यं चक्षुः प्रदास्यामि तुभ्यं दशरथात्मज।  
तेन पश्य भयं त्यक्त्वा मन्तेजोमण्डलं ध्रुवम् ॥ १० ॥

"O Son of Das'aratha! I will endow you with divine vision. Through that, shedding all fears, behold the expanse of everlasting luminosity of Mine".

-10-

Cp. the *Bhagavad -gītā* XI - 8.

न चर्मचक्षुषा द्रष्टुं शक्यते मामकं महः।  
नरेण वा सुरेणापि तन्ममानुग्रहं विना ॥ ११ ॥

"My Majesty cannot be perceived through physical eyes, either by human beings or by celestial beings, without my grace."

-11-

श्री सूत उवाच

इत्युक्त्वा प्रददौ तस्मै दिव्यं चक्षुर्महेश्वरः।  
अथादर्शयदेतस्मै वक्त्र पातालसंनिभम् ॥ १२ ॥

S'rī Sūta said

Having said this, the Lord blessed him (Rāma) with divine vision. Then he (Rāma) saw the form (of the Lord) resembling the subterranean fire.

-12-

विद्युत्कोटिप्रतीकाशमतिभीमभयावहम्।  
तदृष्ट्वैव भयाद्रामो जानुभ्यामवनिं गतः ॥ १३ ॥

Seeing that (form) luminous like millions of lightning flashes, and striking intense terror even among the brave, Rāma, in sheer fright, collapsed on his knees to the ground.

-13-

प्रणम्य दण्डवद्भूमौ तुष्टाव च पुनः पुनः।  
अथोत्थाय महावीरो यावदेव प्रपश्यति ॥ १४ ॥

Rāma, the dauntless hero, fell prostrate like a stick on the ground and again and again praised (the Lord); then rising, saw as far as he could. (contd).

-14-

वक्रं पुरभिदस्तावदन्तर्ब्रह्माण्डकोटयः।

चटका इव लक्ष्यन्ते ज्वालामालासमाकुलाः॥ १५॥

(Rāma saw) the form of the Lord who destroyed the Tripura (the three cities of the demons) with all sidereal universes inside it looking like she-sparrows, in constellations of luminous blaze.

-15-

मेरुमन्दरविन्ध्याद्या गिरयः सप्तसागराः।

दृश्यन्ते चन्द्रसूर्याद्याः पञ्चभूतानि ते सुराः॥ १६॥

(In that person of the Lord) are seen the mountains like Meru, Mandara and Vindhya, the seven seas, sun and moon, the gods and the five elements.

-16-

अरण्यानि महानागा भुवनानि चतुर्दश।

प्रतिब्रह्माण्डमेवं तु दृष्ट्वा दशरथात्मजः॥ १७॥

The son of Das'aratha (Rāma) beholding the forests, the holy mountains, the fourteen worlds, and the entire cosmic expanse (contd).

-17-

सुरासुराणां संग्रामास्तत्र पूर्वापरानपि।

विष्णोर्दशावतारांश्च तत्कर्तव्यान्यपि द्विजाः॥ १८॥

(Beholding) the battles between gods and demons, those already born and who are yet to be born, the ten incarnations of Vishnu, and His sports in those (incarnations), O Brāhmanas! (contd).

-18-

पराभवांश्च देवानां पुरदाहं महेशितुः।

उत्पद्यमानानुत्पन्नान्सर्वानपि विनश्यतः॥ १९॥

(Beholding) the defeat of the gods (at the hands of the demons), the burning of the Tripura by the mighty Lord (S'iva) and the extinction of all that is born and is yet to be born (contd).

-19-

दृष्ट्वा रामो भयाविष्टः प्रणनाम मुहुर्मुहुः।  
उत्पन्नतत्त्वज्ञानोऽपि बभूव रघुनन्दनः ॥ २० ॥

Beholding (all these), Rāma, filled with fear, prostrated again and again. And Raghunandana (Rāma) got the true wisdom dawn on him.

-20-

अथोपनिषदां सारैरर्थैस्तुष्टाव शंकरम् ॥ २१ ॥

Then (Rāma) extolled S'ankara with meaningful hymns that contain the very essence of the Upanishads.

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श्रीराम उवाच

देव प्रपन्नार्तिहर प्रसीद प्रसीद विश्वेश्वर विश्ववन्द्य।  
प्रसीद गङ्गाधर चन्द्रमौले मां त्राहि संसारभयादनाथम् ॥ २२ ॥

**S'ri Rāma said**

"O, Lord! The destroyer of the distress of those who take refuge in you! Be gracious! Be gracious! O, the Lord of the Universe! O, Thou worshipped by the Universe! Be gracious! Thou the bearer of Ganges! with the moon adorning the crest! Protect me, helpless as I am, from the fear of births and deaths.

-22-

त्वत्तो हि जातं जगदेतदीश त्वय्येव भूतानि वसन्ति नित्यम्।  
त्वय्येव शंभो विलयं प्रयान्ति भूमौ यथा वृक्षलतादयोऽपि ॥ २३ ॥



"O, Lord! This world, indeed, is born only from you, in you alone the created beings live always. O S'ambhu! into you alone they undergo the merger, just like the trees and creepers into the earth."

-23-

ब्रह्मेन्द्ररुद्राश्च मरुद्गणाश्च गन्धर्वयक्षासुरसिद्धसङ्घाः।  
गङ्गादिनद्यो वरुणालयाश्च वसन्ति शूलिस्तव वक्त्रमन्ति ॥ २४ ॥

"O, the wielder of the trident! Brahmā, Indra and Rudra, the group of Maruts, the Gandharvas, Yakshas, Asuras, the community of Siddhas, rivers like the Ganges, the oceans, all of them live in the midst of Your person."

-24-

त्वन्मायया कल्पितमिन्दुमौले त्वय्येव दृश्यत्वमुपैति विश्वम्।  
भ्रान्त्या जनः पश्यति सर्वमितच्छुक्तौ यथा रूयमहिं च रज्जौ ॥ २५ ॥

"O, the Moon-crested! Everything is illusorily projected by your *māyā*. In you alone, the universe attains perceptibility. The common people see all this mistakenly, just as silver is (mistakenly) seen in shell and as snake is seen in the rope."

-25-

Unregenerate people either do not perceive the truth behind appearances or consequently see it wrongly. The former is non-perception (*āvarana*) and the latter is mal-perception (*vikshepa*).

तेजोभिरापूर्य जगत्समग्रं प्रकाशमानः कुरुषे प्रकाशम्।  
विना प्रकाशं तव देवदेव न दृश्यते विश्वमिदं क्षणेन ॥ २६ ॥

"Filling the entire universe with (your) splendour, manifesting things by Thine own resplendence, O God of

the gods! without thine light, this universe can not be perceived even for a moment."

-26-

अल्पाश्रयो नैव बृहन्तमर्थं धत्तेऽणुरेको नहि विन्ध्यशैलम् ।  
तद्वत्तमात्रे जगदेतदस्ति त्वन्माययैवेति च निश्चिनोमि ॥ २७ ॥

"Great things do not rest on flimsy support. One single atom cannot support the Vindhyā mountain. This universe rests on your person through your *māyā* alone. I am convinced about this."

-27-

रज्जौ भुजंगो भयदो यथैव न जायते नास्ति न चैति नाशम् ।  
त्वन्मायया केवलमात्तरूपं तथैव विश्वं त्वयि नीलकण्ठ ॥ २८ ॥

"Just as the snake appearing in the rope and causing fear does not really come into being, nor exists, nor undergoes destruction, similarly, the universe, too, taking shape in You only through the sheer *māyā* of yours, O Nīlakantha (the Blue-throated), (does not exist at all)."

-28-

विचार्यमाणे तव यच्छरीरमाधारभावं जगतामुपैति ।  
तदप्यवश्यं मदविद्ययैव पूर्णश्चिदानन्दमयो यतस्त्वम् ॥ २९ ॥

"When it is enquired as to Your body assuming the nature of being the basis for the world manifestation, that itself is seen to be certainly due to my ignorance. Thou art, however, wholly of the nature of Consciousness and Bliss."

-29-

पूजेष्टपूर्तादिवरक्रियाणां भोक्तुः फलं यच्छसि शस्तमेव ।  
मृषैतदेवं वचनं पुरारे त्वत्तोऽस्ति भिन्नं न च किञ्चिदेव ॥ ३० ॥

"O, Enemy of Pura! (Tripura), Thou alone being praised bestow on the enjoyers the deserts of the eminently meritorious acts like (your) worship, performance of Vedic sacrifices and charitable acts (like digging tanks for public use etc). But this statement is not true because there is nothing different from you at all."

-30-

अज्ञानमूढा मुनयो वदन्ति पूजोपचारादिबहिःक्रियाभिः।

तोषं गिरीशो भजतीति मिथ्या कुतस्त्वमूर्तस्य तु भोगलिप्सा ॥ ३१ ॥

"Sages declare those as deluded who by ignorance think mistakenly that S'iva, Lord of Himālayas, gets pleased by the external acts like worship and services. How can there be the desire for pleasure for one who is formless?"

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किंचिद्वलं वा चुलकोदकं वा यत्त्वं महेश प्रतिगृह्य दत्ते।

त्रैलोक्यलक्ष्मीमपि तज्जनेभ्यः सर्वं त्वविद्याकृतमेव मन्ये ॥ ३२ ॥

"O, Supreme Lord! Even the sovereignty of all the three worlds, you bestow on those people as a reward for their offering of a leaf (like *bilva*) or a little water. I deem it all as the work of ignorance."

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व्याप्नोषि सर्वा विदिशो दिशश्च त्वं विश्वमेकः पुरुषः पुराणः।

नष्टेऽपि तस्मिंस्तव नास्ति हानिर्घटे विनष्टे नभसो यथैव ॥ ३३ ॥

"You pervade all the quarters and the intermediate directions. Thou art the universe, secondless, the infinite and the eternal. Even when that (universe) becomes extinct, there is no loss to you, just as there is no detriment to space (contained in the pot) when the pot is broken."

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When the pot is broken, the space contained therein becomes one with the univesal space. And the pot is as full as ever.

यथैकमाकाशगमर्कबिम्बं क्षुद्रेषु पात्रेषु जलान्वितेषु ।  
भजत्यनेकप्रतिबिम्बभावं तथा त्वमन्तःकरणेषु देव ॥ ३४ ॥

"Just as the one single form of the sun in the skies gets its many reflections in the water contained in small vessels, similarly Thou, O' Lord, art reflected in different minds."

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The plurality of reflections is due to the waters contained in many vessels. The original sun however remains one and the same.

सुसजनि वाप्यवने विनाशे विश्वस्य किञ्चित्तव नास्ति कार्यम् ।  
अनादिभिर्देहभृतामदृष्टैस्तथापि तत्त्वप्रवदातनोषि ॥ ३५ ॥

"There is nothing to be done by you even when the world is created, protected and dissolved. Even then, you bestow heaven etc., on the souls beginninglessly embodied according to their moral deserts. It all happens as in a dream."

-35-

Compare the *Bhagavad-gītā* (III-22) where the Lord Krishna says that there is nothing to be done by him and that yet he acts, to set an example to the world so that it may not lapse into inactivity not knowing the secret truth about God's own inaction. The world-process and happenings in it are comparable to dreams which are not real.

स्थूलस्य सूक्ष्मस्य जडस्य देहद्वयस्य शंभो न चिदं विनास्ति ।  
अतस्त्वदारोपणमातनोति श्रुतिः पुरारे सुखदुःखयोः सदा ॥ ३६ ॥

"O, S'ambhu! For the inert two bodies, the subtle (*sūkshma*) and the gross (*sthūla*) there could be no consciousness without the Self. Therefore, the scripture, O the Enemy of Tripura! talks of pleasure-pain experiences (to the soul's bodies) through your reflection in them."

The gross body is built by the good and is mortal. The subtle body constituted by the vital airs, mind and intellect survives teath and transmigrates along with ignorance (*avidyā*) the causal body. These bodies are physical and inert. Their appearing to be possessed of consciousness and feeling is due to the presence of the Self (Atman) in them.

नमः सच्चिदम्बोधिहंसाय तुभ्यं नमः कालकण्ठाय कालात्मकाय।

नमस्ते समस्ताघसंहारकर्त्रे नमस्ते मृपाचित्तवृत्त्यैकभोक्त्रे॥ ३७ ॥

"Prostrations to Thee, the swan in the ocean of Existence and Consciousness; prostrations to Thee, the blue-throated, the very form of time; prostrations to Thee, the destroyer of all sins; prostrations to Thee, the one (witness) experiencer of the functions of the mind, which after all is illusory.

-37-

सूत उवाच

एवं प्रणम्य विश्वेशं पुरतः प्राञ्जलिः स्थितः।

विस्मितः परमेशानं जगदे रघुनन्दनः॥ ३८ ॥

Sūta said

Prostrating thus before the Lord of the universe, standing with folded hands before Him, the overawed Rāma praised the supreme Lord in so many words.

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श्रीराम उवाच

उपसंहर विश्वात्मन्विश्वरूपमिदं तव।

प्रतीतं जगदैकात्म्यं शंभो भवदनुग्रहात् ॥ ३६ ॥

**Srī Rāma said**

“O, the Self of the universe! Withdraw this cosmic form of yours. By thy grace, O S'ambhu! the oneness of the world has been seen (by me).”

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श्री भगवान् उवाच

पश्य राम महाबाहो मत्तो नान्योऽस्ति कश्चन ।

**The Lord said**

“O Rāma, the mighty-armed! There is nothing other than I.”

सूत उवाच

इत्युक्तैवोपसंजह्ये स्वदेहे देवतादिकान् ॥ ४० ॥

**Sūta said**

Saying this, the Lord withdrew the gods and others into His own form.

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मीलिताक्षः पुनर्हर्षाद्यावद्रामः प्रपश्यति ।

तावदेव गिरेः शृङ्गे व्याघ्रचर्मोपरि स्थितम् ॥ ४१ ॥

Closing his eyes in sheer delight, Rāma again opened his eyes and (saw the Lord) standing over the tiger-skin on the crest of the (Himālaya) mountain.

-41-

ददर्श पञ्चवदनं नीलकण्ठं त्रिलोचनम् ।

व्याघ्रचर्माम्बरधरं भूतिभूषितविग्रहम् ॥ ४२ ॥

(Rāma saw) the Lord Nīlakantha with three eyes and five faces, donning the tiger-skin, His person adorned with sacred ash.

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फणिकङ्कुषभूषाढ्यं नागयज्ञोपवीतिनम् ।

व्याघ्रचर्मोत्तरीयं च विद्युत्पिङ्गजटाधरम् ॥ ४३ ॥

(Rāma saw the Lord) wearing the serpent as bracelet, with snake as the sacred thread, wearing the tiger-skin as upper cloth, with matted locks blazing like lightning (contd).

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एकाकिनं चन्द्रमौलिं वरेण्यमभयप्रदम् ।

चतुर्भुजं खण्डपरशुं मृगहस्तं जगत्पतिम् ॥ ४४ ॥

(Rāma saw) the One, the Lord of the universe, with the moon on his crest, the supremely adorable, assuring freedom from fear, with four arms, holding a battle-axe, with a deer on one hand.

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अथाज्ञया पुरस्तस्य प्रणम्योपविवेश सः ।

अथाह रामं देवेशो यद्यत्पुमभीच्छसि ।

तत्सर्वं पृच्छ राम त्वं मत्तो नान्योऽस्ति ते गुरुः ॥ ४५ ॥

Then prostrating, Rāma, at the Lord's command, sat in His front. After that, the God of the gods told Rāma, "Whatever you want to ask, you can ask all that, O Rāma! There is no preceptor for you other than I".

-45-

Thus ends the seventh chapter called the *Vision of the Cosmic Form* in the form of a dialogue between S'iva and Rāma in the *S'iva-gītā* an *Upanishad*, *Brahma-vidyā* and *Yoga-s'āstra* occurring in the *S'rī Padma-purāna*.

## Chapter VIII

श्री राम उवाच

पाञ्चभौतिकदेहस्य चोत्पत्तिर्विलयः स्थितिः ।  
स्वरूपं च कथं देहे भगवन्वक्तुमर्हसि ॥ १ ॥

**S'rī Rāma said**

“O Lord! Please tell me how there is the origination, sustenance and dissolution of the gross and subtle bodies made of five physical elements and also the essential nature (of those bodies).”

-1-

श्री भगवान् उवाच

पाञ्चभूतैः समारब्धो देहोऽयं पाञ्चभौतिकः ।  
तत्र प्रधानं पृथिवी शेषाणां सहकारिता ॥ २ ॥

**The Lord said**

“This body is constituted by the five great elements and exhibits the nature of those five elements. There, the chief is earth; the rest of them have only auxiliary status.”

The five great elements are: (i) ether (ii) air (iii) fire (iv) water and (v) earth. When these combine in proportions, the various objects are originated.

जरायुजोऽण्डजश्चैव स्वेदजश्चोद्भिदस्तथा ।

एवं चतुर्विधः प्रोक्तो देहोऽयं पाञ्चभौतिकः ॥ ३ ॥

“This body made of five physical elements is said to be of four classes, *viz.*, born of mother's womb, of egg, of moisture and of the earth.”

-3-



मानसस्तु परः प्रोक्तो देवानामेव स स्मृतः।

तत्र वक्ष्ये प्रथमतः प्रधानत्वाज्जरायुजम्॥ ४॥

“The body born of mind is said to be superior and such a body is stated to be of the gods only. In this context I will tell you first about the body born of the womb as that is of primary importance.”

-4-

शुक्रशोणितसंभूतवृत्तिरेव जरायुजः।

स्त्रीणां गर्भाशये शुक्रमृतुकाले विशेषदा।

रजसा योषितो युक्तं तदेव स्याज्जरायुजम्॥ ५॥

“The body born of the womb is the product of the spermatozoon (of the male) and ovum (of the female), when the semen enters the womb of woman at the time proper for conception and mixes with her ovum. That only is called “the body born of womb.”

-5-

बाहुल्याद्रजसः स्त्री स्याच्छुक्राधिक्ये पुमान्भवेत्।

शुक्रशोणितयोः साम्ये जायतेऽथ नपुंसकः॥ ६॥

“When the ovum predominates, the progeny will be female; when spermatazoon predominates the progeny will be male. When the ovum and spermatazoon are equal, a neuter is born.”

-6-

ऋतुस्त्राता भवेन्नारी चतुर्थदिवसे ततः।

ऋतुकालस्तु निर्दिष्ट आषोडशदिनाधधि॥ ७॥

“A woman must take the purificatory bath after menstruation on the fourth day and from that time the sixteenth day is mentioned as the time for conception.”

-7-

तत्रायुग्मदिने स्त्री स्यात्युग्मदिने भवेत् ॥ ८ ॥

“Beginning from the fifth day, if the coitus takes place on the uneven (odd) day, the progeny will be female. If it takes place on the even day it will be a male.”

-8-

षोडशे दिवसे गर्भो जायते यदि सुभ्रुवः ।

चक्रवर्ती तदा राजा जायते स न संशयः ॥ ९ ॥

“If the conception in the beautiful lady takes place on the sixteenth day, that will be the birth of an emperor or a king. There is no doubt.”

-9-

ऋतुस्नाता यस्य पुंसः साकाङ्क्षं मुखमीक्षते ।

तदाकृतिभिर्विद्मर्भस्तत्पश्येत्त्वामिनो मुखम् ॥ १० ॥

“When the lady having taken the purificatory bath looks at the face of her husband with eager love, the conceived child will bear his form; therefore, a lady (in love) must look at her husband’s face at that time.”

-10-

या स्त्रीचर्मावृतिः सूक्ष्मा जरायुः सा निगद्यते ।

शुक्रशोणितयोर्योगस्तस्मिन्नेव भवेद्यतः ।

तत्र गर्भो भवेद्यस्मात्तेन प्रोक्तो जरायुजः ॥ ११ ॥

“The foetus in the (pregnant) woman in its subtle condition is called *jarāyu* (the womb). Therefore, the combination of the spermatazoon and the ovum takes place only therein and hence the conception takes shape there. For this reason, a mammal is said to be born of *jarāyu* (of womb).”

-11-

अण्डजाः पक्षिसर्पाद्याः स्वेदजा मशकादयः।

उद्भिज्जा वृक्षगुल्माद्या मानसाश्च सुरर्षयः॥ १२ ॥

“Birds, snakes and the like are born of eggs. Mosquitoes etc., are born of moisture. Trees, bush and the like are born cleaving the earth. Gods and sages are born of mind (through Yoga).”

-12-

जन्मकर्मवशादेव निषिक्तं स्मरमन्दिरे।

शुक्ररजःसमायुक्तं प्रथमे मासि तद्द्रवम्॥ १३ ॥

“The seminal fluid deposited in the womb due to the impact of past deeds is in liquid form in the first month (of pregnancy).”

-13-

बुद्बुदं कललं तस्मात्ततः पेशी भवेदिदम्।

पेशीघनं द्वितीये तु मासि पिण्डः प्रजायते॥ १४ ॥

“The seminal foetus bubbling becomes solidified and in the second month, it turns into a lump.”

-14-

कराङ्घ्रिशीर्षकादीनि तृतीये संभवन्ति हि।

अभिव्यक्तिश्च जीवस्य चतुर्थे मासि जायते॥ १५ ॥

“And in the third month, hands, feet, head etc., are formed. The manifestation of the soul takes place in the fourth month.”

-15-

ततश्चलति गर्भोऽपि जनन्या जठरे स्वतः।

पुत्रश्चेद्दक्षिणे पार्श्वे कन्या वामे च तिष्ठति॥ १६ ॥

“Then the embryo begins to move on its own accord in the womb of the mother. If it were a male child, it will

be situated on the right side; if a female, on the left side (of the mother's womb)."

16-

नपुंसकस्तूदरस्य भागस्तिष्ठति मध्यमे ।

अतो दक्षिणपार्श्वे तु शेते माता पुमान्यदि ॥ १७ ॥

"The neuter lies in the middle part of the womb. Hence if the child were a male, the mother when lying will recline on the right side."

-17-

अङ्गप्रत्यङ्गभागाश्च सूक्ष्माः स्युर्युगपत्तदा ।

विहाय श्मश्रुदन्तादीञ्जन्मानन्तरसंभवान् ॥ १८ ॥

"(In the fourth month) the rudiments of hands, feet, thumb etc., will be in a subtle state simultaneously. The moustache, teeth etc., which should follow birth (are yet to appear) and hence left out here."

-18-

चतुर्थे व्यक्ता तेषां भावानामपि जायते ।

पुंसां स्थैर्यादयो भावा भूतत्वाद्यास्तु योषिताम् ॥ १९ ॥

"(In the fourth (month) again, there is the manifestation of those features which are steadiness etc., of the male and unsteadiness of the female."

-19-

नपुंसके च ते मिश्रा भवन्ति रघुनन्दन ।

मातृजं चास्य हृदयं विषयानभिकाङ्क्षति ॥ २० ॥

"O Scion of the Raghu family! In the case of the neuter, these (features) appear in a mixed fashion. The heart of (the child) is derived from the heart of its mother. (Hence), it hankers after those things (dear to the mother)."

-20-

ततो मातुर्मनोऽभीष्टं कुर्याद्भविष्ये ।

तां च द्विहृदयां नारीमाहुर्दोहृदिनीं ततः ॥ २१ ॥

“For this reason, let only things (like food and drink) desired by the mother’s heart be done in order that the embryo developed properly. Hence, it is said that the expectant mother has two hearts and is called “twin-hearted.”

-21-

अदानादोहृदानां स्युर्गर्भस्य व्यङ्गतादयः ।

मातुर्यद्विषये लोभस्तदार्तो जायते सुतः ॥ २२ ॥

“If the desires of the pregnant woman are not fulfilled, there will be harm to the embryo like stunted growth. The child is born with that hankering for the objects which the mother did not get.”

-22-

प्रबुद्धं पञ्चमे चित्तं मांसशोणितपुष्टता ।

षष्ठेऽस्थिस्रायुनखरकेशलोमविविक्तता ॥ २३ ॥

“In the fifth month, the mind develops knowing power and the vigour of flesh and blood. In the sixth month, bones, muscles, nails, hair on the head and hair on the body develop distinctly.”

-23-

बलवर्णौ चोपचितौ सप्तमे त्वङ्गपूर्णता ।

पादान्तरितहस्ताभ्यां श्रोतरनघ्रे पिधाय सः ॥ २४ ॥

“In the seventh month, strength and complexion grow. There is the complete formation of the limbs and the hands covering the ear-holes and protectively covered by the feet.”

-24-

उद्विग्नो गर्भसंवासादस्ति गर्भभयान्वितः ॥ २५ ॥

“Because of the discomfort while staying in the womb, the (child) suffers from a fear of the womb (in the future also).”

-25-

आविर्भूतप्रबोधोऽसौ गर्भदुःखादिसंयुतः ।

हा कष्टमिति निर्विण्णः स्वात्मानं शोशुचीत्यथ ॥ २६ ॥

“Associated with the pain of the stay in the womb, there arises the awareness (in the child) of sorrow (of past and future) as ‘Alas! What a pain!’ He is then smitten by anguish (at such a dreadful prospect).”

-26-

अनुभूता महासह्यपुरो मर्मच्छिदोऽसकृत् ।

करम्भबालुकास्तप्ताश्चादह्यन्तासुखाशयाः ॥ २७ ॥

“Unbearable embodiments assailing repeatedly the vital spots of the body have been experienced (in the hell as atonement) like the grams fried in hot mud and sand scaring the body and causing extreme anguish.”

-27-

जटरानलसंतप्तपित्ताख्यरसविप्रुषः ।

गर्भाशये निमग्नं तु दहन्यतिभृशं हि माम् ॥ २८ ॥

“The bilious fluids heated by the fire of the digestive system intensely scotch me who am enveloped in the womb.”

-28-

उदर्यकृमिवत्क्राणि कूटशाल्मलिकण्टकैः ।

तुल्यानि च तुदन्त्यार्तं पार्श्वस्थिक्रकचार्दितम् ॥ २९ ॥

“The bodies of organisms in the stomach hurt me like the thorns of S’ālmali tree. Again, there is the pain caused by the ribs of the side like the teeth of a saw.”

-29-

गर्भे दुर्गन्धभूयिष्ठे जठराग्निप्रदीपिते ।

दुःखं मयाप्तं यत्तस्मात्कनीयः कुम्भपाकजम् ॥ ३० ॥

“The travail was my lot when I was fried by the digestive fire of the stomach during my sojourn in the womb which was filled with malodour. Compared to this, being burnt in the Kumbha-pāka hell is mild.”

-30-

पूयासृक्श्लेष्मपायित्वं वान्ताशित्वं च यद्भवेत् ।

अशुचौ कृमिभावश्च तत्राप्तं गर्भशायिना ॥ ३१ ॥

“By me who was in the unclean womb, the condition of worms drinking the pus, blood and phlegm and eating the vomited food as it were in the stomach was undergone.”

-31-

गर्भाशय्यां समारुह्य दुःखं यादृङ्गयापि तत् ।

नातिशेते महादुःखं निःशेषनरकेषु तत् ॥ ३२ ॥

“What pain was gone through by me when lying in the womb cannot be excelled even by the great torment meted out in all the hells.”

-32-

एवं स्मरन्पुनरा प्राप्ता नानाजातीश्च यातनाः ।

मोक्षोपायमभिध्यायन्वर्ततेऽभ्यासतत्परः ॥ ३३ ॥

“Thus remembering the terrible pains in several forms suffered earlier, one contemplating the way to release continues in the practice of that (way).”

-33-

अष्टमे त्वक्सृती स्यातामोजस्तेजश्च हृद्भवम् ।  
शुभ्रमापीतरक्तं च निमित्तं जीविते मतम् ॥ ३४ ॥

“In the eighth month, the skin and its function start; purity and the power originating in the heart with the blood circulating, is the mark of life being manifested.”

-34-

मातरं च पुनर्गर्भं चञ्चलं तत्प्रधावति ।  
ततो जातोऽष्टमे मासि न जीवत्योजसोज्झितः ॥ ३५ ॥

“In the eighth month, again the life power runs wobbling actively through the mother’s womb. Hence, abandoned by that power, (the child) born at the eighth month is not alive.”

-35-

किञ्चित्कालमवस्थानं संस्कारात्पीडिताङ्गवत् ।  
समयः प्रसवस्य स्यान्मासेषु नवमादिषु ॥ ३६ ॥

“This suspended animation will be for sometime because with the commencement of the ninth month and the months following, it is time for delivery. This is like the one resting after a tiresome journey.”

-36-

मातुरस्रवहां नाडीमाश्रित्यान्ववतारिता ।  
नाभिस्थनाडीगर्भस्य मात्राहाररसावहा ।  
तेन जीवति गर्भोऽपि मात्राहारेण पोषितः ॥ ३७ ॥

“Connected with the vein carrying the blood of the mother, the vein of the embryo at the navel gets enlarged so that the embryo may get the essence of the food taken by the mother and live nourished by the food taken by the mother.”

-37-



अस्थियन्त्रविनिष्पिष्टः पतितः कुक्षिवर्त्मना ।  
मेदोऽसृग्दिग्धसर्वाङ्गो जरायुपुटसंवृतः ॥ ३८ ॥

“Pushed by the bones in the uterine region, falling out through the passage of the vagina, all the limbs covered with fat and blood, enveloped by the cover of the womb” (contd).

-38-

निष्क्रामन्भृशदुःखार्तो रुदन्नुच्चैरधोमुखः ।  
यन्नादेवं विनिर्मुक्तः पतत्युत्तानशाय्युत ॥ ३९ ॥

“The emerging child falls out released from the womb with head downwards, with face turned upward, stricken with extreme pain, crying loudly.”

-39-

अकिञ्चित्कस्तदा लोकैर्मांसपेशीवदास्थितः ।  
श्वमार्जारादिदंष्ट्रिभ्यो रक्ष्यते दण्डपाणिभिः ॥ ४० ॥

“Then, incapable of doing anything, lying just like a lump of flesh, it is protected with sticks etc., by people from dogs, cats and the like having sharp teeth.”

-40-

पितृवद्राक्षसं वेत्ति मातृवद्दडाकिनीमपि ।  
पूयं पयोवदज्ञानाद्दीर्घकष्टं तु शैशवम् ॥ ४१ ॥

“The child in its sheer ignorance treats the demon as its father; the demoness as its mother; the pus as milk. Lo! Childhood is one unending misery.”

-41-

श्लेष्मणा पिहिता नाडी सुषुम्ना यावदेव हि ।  
व्यक्तवर्णं च वचनं तावद्वक्तुं न शक्यते ॥ ४२ ॥

“The *sushumnä* vein (which is *brahma-nādi*) is

covered by phlegm. Hence, the child is not able to articulate clearly the letters of a sentence.”

-42-

अतएव च गर्भेऽपि रोदितुं नैव शक्यते ॥ ४३ ॥

“For the same reason it is not able even to cry when in the womb.”

-43-

दृप्तोऽथ यौवनं प्राप्य मन्मथज्वरविह्वलः ।

गायत्यकस्मादुच्चैस्तु तथाकस्माच्च वल्गति ॥ ४४ ॥

“Then the child attaining youth becomes conceited and gets overcome by the fever of love and lust. He bursts into singing in high pitch for no reason. Similarly he boasts unwarrantedly.”

-44-

आरोहति तरुन्वेगाच्छान्तानुद्वेजयत्यपि ।

कामक्रोधमदान्धः सन् न कांश्चिदपि वीक्षते ॥ ४५ ॥

“Due to impulse, he climbs the trees. He teases the meek people. Being blinded by lust, anger and pride, he does not so much as look at others.”

-45-

अस्थिमांसशिरालाया वामाया मन्मथालये ।

उत्तानपूतिमण्डूकपाटितोदरसंनिभे ।

आसक्तः स्मरबाणार्त आत्मना दह्यते भृशम् ॥ ४६ ॥

“Stricken by Cupid’s arrows he is mentally attracted to the sex organ of the female which is the seat of Cupid, a hollow made of bones and flesh, attracting him to it, malodorous and resembling the cleft stomach of a frog. He gets consumed by it with no limit.”

-46-

अस्थिमांसशिरात्वग्भ्यः किमन्यद्वर्तते वपुः।

वामानां मायया मूढो न किञ्चिद्वीक्षते जगत् ॥ ४७ ॥

“What is there except bones, flesh, fluids, skin etc., in the body of the beautiful women? Deluded by *māyā* one does not perceive the world (as it really is).”

-47-

निगति प्राणपवने देहो हन्त मृगीदृशः।

यथाहि जायते नैव वीक्ष्यते पञ्चषैर्दिनैः ॥ ४८ ॥

“Alas! when the vital air makes its exit from the body, one does not investigate how the body is born nor is it reflected on even for five or six days (after death).”

-48-

महापरिभवस्थानं जरां प्राप्यातिदुःखितः।

श्लेष्मणा पिहितोरस्को जग्धमन्नं न जीयति ॥ ४९ ॥

“Attaining old age which is the state of great travail and stricken with extreme sorrow, with lungs congested with flesh, (the old) man does not digest what is eaten.”

-49-

सन्नदन्तो मन्ददृष्टिः कटुतिक्तकषायुभुक्।

वातभुग्नकटिग्रीवाकरोरुचरणोऽबलः ॥ ५० ॥

“With teeth shaky (in their sockets), sight dimmed, needing to drink the medical potion, pungent and bitter in taste, with hip, neck, hands, thighs and feet bent by wind and rendered weak” (contd).

-50-

गदायुतसमाविष्टः परिभूतः स्वबन्धुभिः।

निःशौचो मलदिग्धाङ्ग आलिङ्गितवरोषितः ॥ ५१ ॥

“Invaded by numerous diseases, disregarded by one’s

own kith and kin, unclean with limbs covered by dirt and consumed by excessive thirst" (contd).

-51-

ध्यायन्नसुलभान्भोगान्केवलं वतते चलः।

सर्वेन्द्रियक्रियालोपाद्धास्यते बालकैरपि ॥ ५२ ॥

"One distracted by musing on pleasures hard to realize when the functions of every organ are declining, becomes a laughing stock even for children."

-52-

ततो मृतिजदुःखस्य दृष्टान्तो नोपलभ्यते।

यस्माद्विभ्यति भूतानि प्राप्तान्यपि परां रुजम् ॥ ५३ ॥

"Eventually (when death takes place), there is no example comparable to the sorrow brought about by death. Hence all the creatures are scared of death, inspite of suffering from incurable diseases."

-53-

नीयते मृत्युना जन्तुः परिष्वक्तोऽपि बन्धुभिः।

सागरान्तर्जलगतो गरुडेनेव पन्नगः ॥ ५४ ॥

"The creature is led away by death though one is surrounded by relatives just as the serpent hiding in the waters of the sea (is carried away) by Garuda (the mighty Eagle)."

-54-

हा कान्ते हा धनं पुत्राः क्रन्दमानं सुदारुणम्।

मण्डूक इव सर्पेण मृत्युना नीयते नरः ॥ ५५ ॥

"(Face to face with death), which is most terribly painful, and crying loudly, "O dear wife! My wealth! My sons," a man is whisked away by death as the frog is by the snake."

-55-

मर्मसून्मथ्यमानेषु मुच्यमानेषु संधिषु ।

यद्दुःखं म्रियमाणस्य स्मर्यतां तन्मुमुक्षुभिः ॥ ५६ ॥

“Let the travail besetting the dying person when his vital organs are churned and the joints are breaking loose, be constantly remembered by those who desire liberation.”

-56-

दृष्टावाक्षिप्यमाणायां संज्ञया म्रियमाणया ।

मृत्युपाशेन बद्धस्य त्राता नैवोपलभ्यते ॥ ५७ ॥

“When the sight is blurred by the loss of consciousness, there is no saviour for the one thus fastened by the noose of death.”

-57-

संरुध्यमानस्तमसा महच्चित्तमिवाविशन् ।

उपाहृतस्तदा ज्ञातीनीक्षते दीनचक्षुषा ॥ ५८ ॥

“Bound by the darkness(of ignorance) and with awareness into which a numbness, as it were, has entered, the person called by the close relatives, looks at them with blurred vision.”

-58-

अयःपाशेन कालेन स्नेहपाशेन बन्धुभिः ।

आत्मानं कृष्यमाणं तमीक्षते परितस्तथा ॥ ५९ ॥

“The (dying) person sees himself pulled by the iron noose of death on the one hand and by the bonds of attachment to the relatives all around on the other.”

-59-

हिक्रिया बाध्यमानस्य श्वासेन परिशुष्यतः ।

मृत्युना कृष्यमाणस्य न खल्वस्ति परायणम् ॥ ६० ॥

“Afflicted by the hiccups and with breathing stifled, drawn forcibly by death, the person does not have any refuge.”

-60-

संसारयन्त्रमारूढो यमदूतैरधिष्ठितः ।

क्व यास्यामीति दुःखार्तः कालपाशेन योजितः ॥ ६१ ॥

“Mounted on the grinding machine of births and deaths, lorded over by the messengers of death, tied by the noose of death and stricken with misery at the thought “Where will I be taken”? (contd).”

-61-

किं करोमि क्व गच्छामि किं गृह्णामि त्यजामि किम् ।

इतिकर्तव्यतामूढः कृच्छ्रादेहात्यजत्यसून् ॥ ६२ ॥

“Bewildered as “What am I doing? Where am I going? What am I holding? What am I leaving behind”? the person leaves his body with great agony.”

-62-

यातनादेहसंबन्धो यमदूतैरधिष्ठितः ।

इतो गत्वानुभवति या यास्ता यमयातनाः ।

तासु यल्लभते दुःखं तद्वक्तुं सहते कुतः ॥ ६३ ॥

“Bound to the body intended for the experience of hell, commanded by the messengers of Death, the person goes from here and suffers all the agonies of hell. As for the torment that he suffers there, how can it be expressed in words?”

-63-

कर्पूरचन्दनाद्यैस्तु लिप्यते सततं हि यत् ।

भूषणैर्भूष्यते चित्रैः सुवस्त्रैः परिवार्यते ॥ ६४ ॥

“The body (before death) was smeared constantly

with camphor and sandal paste, beautified by a variety of ornaments and was clothed in choice garments."

-64-

अस्पृश्यं जायतेऽप्रेक्ष्यं जीवत्यक्तं सदा वपुः ।

निष्कासयन्ति निलयात्क्षणं न स्थापयन्त्यपि ॥ ६५ ॥

"That same gross body left behind by the subtle body which is untouchable and invisible is taken out of the house and is not kept there even for a moment."

-65-

Even the beloved wife dreads to be alone with the dead body of her dear husband whom she embraced again and again when he was alive during her amorous moods. See *Bhaja-govindam* of S'ankara: *bhāryā bibhyati tasmin kāye*.

दह्यते च ततः काष्ठैस्तद्भस्म क्रियते क्षणात् ।

भक्ष्यते वा सुगलेन गृध्रकुक्कुर्वायसैः ।

पुनर्न दृश्यते सोऽथ जन्मकोटिशतैरपि ॥ ६६ ॥

"The dead body is then consumed by the burning wood; that (fire) reduces it to ashes in a moment or it is eaten by foxes, ravens, dogs and crows. The body (thus burnt out) will not be seen again even in hundreds of thousands of years."

-66-

माता पिता गुरुजनः स्वजनो ममेति प्रायोपमे जगति कस्य भवेत्प्रतिज्ञा ।

एको यतो व्रजति कर्मपुरःसरोऽयं विश्रामवृक्षसदृशः खलु जीवलोकः ॥ ६७ ॥

"In a world which is like a magic wrought by *māyā*, how can there be any thought like "My mother", "My father", "My teacher" "My kinsmen"? The soul goes all alone in accordance with his own acts. This world of the souls is like a tree in which birds rest temporarily."

-67-

सायं सायं वासवृक्षं समेताः प्रातःप्रातस्तेन तेन प्रयान्ति ।  
त्यक्त्वान्योन्यं तं च वृक्षं विहङ्गा यद्वत्तद्विज्ञातयोऽज्ञातयश्च ॥ ६८ ॥

“Like the birds which gather in the abode of the tree every evening and go out every morning separately each in its own way, the human souls who are related and who are not so related do the same.”

-68-

मृतिबीजं भवेज्जन्मं जन्मबीजं भवेन्मृतिः ।  
घटयन्त्रवदश्रान्तो बंभ्रमीत्यनिशं नरः ॥ ६९ ॥

“Birth is the cause for death. Death is the cause for rebirth. Restlessly, the soul wanders with no end like the wheels of a perpetual machine.”

-69-

See *Bhagavad-gītā* II-27: *jätasya hi dhruvo mrtyuh dhruvam janma mrtasya ca.*

गर्भे पुंसः शुक्रपाताद्यदुक्तं मरणावधि ।  
तदेतस्य महाव्याधेर्मत्तो नान्योऽस्ति भेषजम् ॥ ७० ॥

“What was described (by Me) as the condition of man from mement of the conception upto the time of death, the great malady, there is no remedy except Me.

-70-

Thus ends the eighth chapter called the *Cosmic Form* in the dialogue between S'ivä and Rāma in the *S'iva-gītā* which is an *Upanishad*, *Brahma-vidyā* and *Yoga-sāstra* occurring in the *S'rī Padma-purāna*.



## Chapter IX

श्री भगवान् उवाच

देहस्वरूपं वक्ष्यामि शृणुष्वभावहितो नृप।  
मत्तो हि जायते विश्वं मयैवैतत्प्रधारयति।  
मध्येवेदमधिष्ठाने लीयते शुक्तिरौप्यवत् ॥ १ ॥

The Lord said

O King! I will tell you the nature of the human body. Listen with attention. The universe, indeed, is born from Me. It is sustained only by Me. It merges in Me alone who is its basis just as the (illusory) silver appearing in the real shell (is resolved in the shell itself).

-1-

The Lord is the creator, protector and destroyer of the world. Hence He is the constituent or material cause (*upadānā*) of the world. Since He alone carries out all these functions, He is the efficient cause (*nimitta*) of the world also.

But the world is, truly speaking, more apparent than a real production. This idea is brought out in this verse by the illustration of silver which illusorily appears in the real shell. By the right knowledge of the shell, the silver-illusion is cancelled. Thus the illusory shell-silver has no reality of its own. It arises out of ignorance of the real shell. This ignorance modifies itself as the illusory shell-silver. Similarly, the world is an apparent presentation (*vivarta*) of real Brahman arising out of the ignorance of the real Brahman, the right knowledge of which dispels the illusion of the world-presentation.

अहं तु निर्मलः पूर्णः सच्चिदानन्दविग्रहः।

असङ्गो निरहंकारः शुद्धं ब्रह्म सनातनम् ॥ २ ॥

“But I am Brahman blemishless, infinite, of the very form of Existence, Consciousness and Bliss, unattached, egoless, pure and timeless.”

-2-

In spite of the illusory phenomenon of the universe paraded in Him, God Himself remains changeless, just as the real shell is not affected by the illusory silver appearing in it.

अनाद्यविद्यायुक्तः सन् जगत्कारणतां व्रजे ॥ ३ ॥

“I assume the creatorship of the world through the association with ignorance (*avidyā*) which is beginningless.”

-3-

The changeless Brahman sets about the act of creation only in association with nescience or *avidyā*.

This nescience, too, is Brahman's own power and not anything apart from It. Brahman is called God when It assumes the work of creation through this nescience.

For all practical purposes this *avidyā* is also *māyā*. Exercising this power, God creates. The text, "It desired" (so '*kāmayata*) conveys the fact of God being the efficient cause (*nimitta-kāraṇa*). The text "Let Me become many" (*bahusyām*) expresses his being the material cause also at the same time.

In Advaita, it is sometimes said that *māyā* is the matrix evolving or transforming itself into the world. Thus it is the material cause of the world (*parināmi-upādāna-kāraṇa*) in the sense of being the evolvent material.

Brahman, on the contrary, is the transfigurative cause (*vivarta-upādāna-kāraṇa*). In other words, it is the substrate or the basis (*adhīsthāna*) of the illusory phenomenon of the world without in any way being affected by it. Transformation of *māyā* into the world is a becoming otherwise (*anyathā-bhāva*) while the transfiguration of Brahman as the world is an appearing-otherwise (*anyathā-bhāna*).

अनिर्वाच्या महाऽविद्या त्रिगुणा परिणामिनी ।

रजः सत्त्वं तमश्चेति तद्गुणाः परिकीर्तिताः ॥ ४ ॥

“This stupendous nescience is indeterminable, well known to consist of three qualities namely, *sattva*, *rajas* and *tamas*, and the evolving matrix (of the world).”

-4-

This *avidyā* or *māyā* is indeterminable either as real or unreal. It is not real because it is cancelled by right knowledge of Brahman. It is not unreal because it appears as the world. A mere unreality is mere non-being like the barren woman's son and as such cannot appear even in illusion. It cannot be both real and unreal because such a compound is self-contradictory. So *avidyā* or *māyā* is indeterminable (*anirvacanīya*).

सत्त्वं शुक्लं समादिष्टं सुखज्ञानास्पदं नृणाम् ।

दुःखास्पदं रक्तवर्णं चञ्चलं च रजो मतम् ॥ ५ ॥

“The *sattva* quality of *māyā* is said to be white and pure and is the basis of knowledge and pleasure for people. *Rajas* is said to be red in colour (signifying passion), of the nature of activity and is the basis of pain.”

-5-

See *Bhagavad-gītā* (XIV, 5-18) for a description of these qualities of *sattva*, *rajas* and *tamas*.

Even *māyā* contains certain redeeming character and hence everything is not hopelessly lost. *Bhagavad-gītā* declares that from the quality of *sattva* which has an illumining power, knowledge dawns (*sattvāt samjāyate jñānam*). It generates clarity of thought, purity of character and the mood of joy. In its turn, it is developed by good conduct (*karmanah sukrtasya āhuh sāttvikam nirmalam phalam. Bhagavad-gītā* (XIV-16).

Yet it should be remembered that one should transcend even the *sattva* quality as it is a constituent of *māyā*. One should become *gunātīta*, go beyond *gunas* altogether, beyond good and evil, and abandon all initiative in thought, speech and action. (*sarvārambha-parityāgi gunātītaḥ sa ucyate. Ibid* (XIV-25).

तमः कृष्णं जडं प्रोक्तमुदासीनं सुखादिषु ॥ ६ ॥

"*Tamas* or inertia is said to be of black hue, inert and sluggishly indifferent to pleasure etc."

-6-

Inertia and indifferent sloth characterise *tamas*. It overwhelms one by oppressive weight of dullness and ignorance. Hence it is compared to dense darkness and death (*tamo vai mrtyuh*).

These three qualities interact with and overpower each other as occasion demands and are found in mixed proportions in the ordinary run of mankind.

अतो मम समायोगाच्छक्तिः सा त्रिगुणात्मिका ।

अधिष्ठाने च मय्येव भजते विश्वरूपताम् ।

शुक्तौ रजतवद्रजौ भुजङ्गो यद्वदेव तु ॥ ७ ॥

"Therefore, that power of (*māyā*) with its three qualities evolves into the form of the world only by virtue

of being connected with Me as its ground, just as the illusory silver is grounded in the real shell or the illusory snake is grounded in the real rope.”

-7-

The relation between *māyā* which is indeterminable as either real or unreal (*anirvacanīya*) and Brahman its ground or locus is also indeterminable. All relations are products of and meaningful in *māyā* and in the ultimate analysis come to nothing.

आकाशादीनि जायन्ते मत्तो भूतानि मायया ।  
तैरारब्धमिदं सर्वं देहोऽयं पाञ्चभौतिकः ॥ ८ ॥

“The elements of *ākāsā* etc., are originated from Me. This entire universe is constituted by them. And the human body is a product of the five elements.”

-8-

The *Taittirīya-upanishad* declares that *ākās’a* (ether) is first produced from Brahman through Its power of *māyā*. Then from *ākāsā* arises air, from air is produced fire. From fire, waters are born and from the waters earth is produced. From earth food is produced. And from food, the human person is produced. Hence, the human body is constituted by the five elements.

The proportion of the compounding of elements is given in a formula. Each of the five elements is first divided into two halves. One half is kept intact while the other half of each of the elements is further divided into four halves. Each of these halves is in turn distributed equally among the other four elements so that each element has 1/8 of the property of the other elements compounded in it. This process is known as quintuplication or *pañcīkarana*. (See *Panca-dasī* of Vidyāranya, I-27; See *Vedānta-sāra* of Sadananda Yati also).

पितृभ्यामशितादन्नात्षट्कोशं जायते वपुः।

स्नायवोऽस्थितीनि मज्जां च जायन्ते पितृतस्तथा ॥ ६ ॥

“From the food taken by the father the body with its six sheaths is born. Thus tendons, bones and marrow are derived from the father.”

-9-

त्वङ्मांसशोणितमिति मातृतश्च भवन्ति हि।

भावाः स्युः षड्विधास्तस्य मातृजाः पितृजास्तथा।

रसजा आत्मजाः सप्त संभूताः स्वात्मजास्तथा ॥ १० ॥

“And verily, from the mother are born the skin, flesh, and blood. Thus the constituents of the body are sixfold (called the six sheaths in the preceding verse) derived from the mother and the father. In the same way, seven factors are born of one's own self. They are due to one's own past deeds and of one's own bodily essence.”

-10-

मृदवः शोणितं मेदो मज्जा प्लीहा यकृदुदम्।

हृन्नाभीत्येवमाद्याः स्युर्भावा मातृभवा मताः ॥ ११ ॥

“The elements of blood, fat, marrow, spleen, liver, anus, heart and navel are reckoned as produced from the mother.”

-11-

श्मश्रुरोमकचक्षुर्गुशिराधमनयो नखाः।

दशनाः शुक्रमित्यादिस्थिराः पितृसमुद्भवाः ॥ १२ ॥

“The hair on the face, hair in the head and other parts of the body, locks of hair, marrow of the flesh, subtle and gross veins, nails, teeth and semen which are longstanding are produced from the father.”

-12-

शरीरोपचित्तिर्वर्णो वृद्धिस्तुतिर्वलं स्थितिः ।

अलोलुपत्वमुत्साह इत्यादीन् रसजान्विदुः ॥ १३ ॥

“The consolidation of the body at birth, complexion, growth, contentment, strength, firmness, absence of helplessness, earnestness are known to be the products of the essences (of the body).”

-13-

इच्छा द्वेषः सुखं दुःखं धर्माधर्मौ च भावना ।

प्रयत्नो ज्ञानमायुश्चेन्द्रियाणीत्येवमात्मजाः ॥ १४ ॥

“Likes and dislikes, pleasure and pain, right and wrong, which decide the future (of a person), effort, knowledge, life-span and the sense-organs are all the results of one’s own past deeds.”

-14-

The results mentioned here are inherited neither from the mother nor from the father but are brought about by one’s own past deeds which have started yielding their effects and which have generated the present body. They are called the *prārabhdha-karmas* or past deeds having started to fructify.

ज्ञानेन्द्रियाणि श्रवणं स्पर्शनं दर्शनं तथा ।

रसनं घ्राणमित्याहुः पञ्च तेषां च गोचराः ॥ १५ ॥

“The sense-organs of knowledge are (i) ears (ii) skin (iii) eyes (iv) tongue and (v) nostrils (doing the functions of hearing, touch, seeing, tasting and smelling respectively). And their objects are five.”

-15-

शब्दः स्पर्शस्तथा रूपं रसो गन्ध इति क्रमात् ।

वाक्कराङ्घ्रिगुदोपस्थान्याहुः कर्मेन्द्रियाणि हि ॥ १६ ॥

“The knowledgeable people say that the (five) sense-objects are (i) sound, (ii) touch, (iii) form, (iv) taste and (v) smell respectively. And the (five) organs of action are: (i) speech (ii) hands, (iii) feet, (iv) the organ of evacuation and (v) the organ of procreation.”

-16-

वचनादानगमनविसर्गरतयः क्रमात् ।

कर्मेन्द्रियाणां जानीयान्मनश्चैवोभयात्मकम् ॥ १७ ॥

“Know that speech, grasping, going, evacuation and sexual enjoyment are in that order the (functions of) the organs of action. The function of the mind is both (that is, it is both a sense-organ and an organ of action).”

-17-

क्रियास्तेषां मनोबुद्धिरहंकारस्ततः परम् ।

अन्तःकरणमित्याहुश्चित्तं चेति चतुष्टयम् ॥ १८ ॥

“The internal organ (*antahkarana*) is fourfold according to the different functions as (i) mind (ii) intellect (iii) egoity and (iv) memory-power.”

-18-

सुखं दुःखं च विषयौ विज्ञेयौ मनसः क्रियाः ।

स्मृति भीतिविकल्पाद्या बुद्धिः स्यान्निश्चयात्मिका ।

अहं ममेत्यहंकारश्चित्तं चेतयते यतः ॥ १९ ॥

“Reflection on things as this or that, fear etc., are the functions of the mind. And pleasure and pain are also the states of the mind. Intellect has the function of determining (the nature of things). The egoity is the notions of ‘I’ and ‘mine’. The memory and recall are the functions of *citta*.”

-19-



सत्त्वाख्यमन्तःकरणं गुणभेदास्त्रिधा मतम् ।

सत्त्वं रजस्तम इति गुणाः सत्त्वात्तु सात्त्विकाः ॥ २० ॥

“The internal organ which is called *sattva* is reckoned as threefold according to the difference in the qualities which are *sattva*, *rajas* and *tamas*. The pure thoughts arise from *sattva*.”

-20-

आस्तिक्यशुद्धिर्भैकरुचिप्रभृतयो मताः ।

रजसो राजसा भावाः कामक्रोधमदादयः ॥ २१ ॥

“(From the *sattva*) faith (in the existence of heaven and God and in the authority of the scripture), blemishless purity, steadfast devotion to righteousness etc., are to result. From *rajas*, passionate lust, animosity, conceit etc., appear.”

-21-

निद्रालस्यप्रमादादिवज्ज्वनाद्यास्तु तामसाः ।

प्रसन्नेन्द्रियतारोग्यनालस्याद्यास्तु सत्त्वजाः ॥ २२ ॥

“Sleep, sloth, inattention etc., and deceit etc., are the work of *tamas*. (On the contrary), sense organs with clarity, health, absence of sloth etc., are produced from *sattva*.”

-22-

देहो मात्रात्मकस्तस्मादादत्ते तदुणानिमान् ।

शब्दः श्रोत्रं मुकरता वैचित्र्यं सूक्ष्मता घृतिः ॥ २३ ॥

“The body is identified with (the soul) that is the knower. That is why it has these qualities (in accordance with the mind’s functions) like the ears to hear the sound, ability to speak, power to perform acts, doing things with ease and determination.”

-23-

बलं च गगनाद्वायोः स्पर्शश्च स्पर्शनिन्द्रियम्।  
उत्क्षेपणमपक्षेपाकुञ्चने गमनं तथा ॥ २४ ॥

“(Along with the six qualities mentioned in the previous verse) strength also (as the seventh quality) is derived from ether (*ākāśa*). (From air, the five acts of touch, the skin which is the sense organ of touch, the act of going up, going down, contraction, movement” (contd.)

-24-

प्रसारणमितीमानि पञ्च कर्माणि रूक्षता।  
प्राणापानौ तथा व्यानसमानोदानसंज्ञकान् ॥ २५ ॥

“And similarly, expansion (are, as was said, the five acts of air); hardness; the vital airs called *Prāna*, *Apāna*, in the same way *Vyāna*, *Samāna*, and *Udāna*.” (contd.)

-25-

नागं कूर्मं च कृकलं देवदत्तं धनंजयम्।  
दशैता वायुविकृतीस्तथा गृह्णाति लाघवम् ॥ २६ ॥

“The other modifications (of vital air) called *Nāga*, *Kūrma*, *Krkala*, *Devadatta* and *Dhananjaya* along with ease are the nineteen qualities (of air in total).”

-26-

तेषां मुख्यतरः प्राणो नाभेः कण्ठादवस्थितः।  
चरत्यसौ नासिकयोर्नाभौ हृदयपङ्कजे ॥ २७ ॥

“Of these, *Prāna* is the more important and is established between the navel and the throat. It moves in the region of the navel, the heart-lotus and the nostrils.”

-27-

शब्दोच्चारणनिश्वासीच्छ्वासदेरपि कारणम् ॥ २८ ॥

“This (Prāna) is also the cause of sound, speech, inhaling and exhaling.”

-28-

अपानस्तु गुदे मेण्ड्रे कटिजङ्घोदरेष्वपि।  
नाभिकण्ठे वङ्गणयोरुरुजानुषु तिष्ठति।  
तस्य मूत्रपुरीषादिविसर्गः कर्म कीर्तितम् ॥ २६ ॥

“The Apāna air is stationed in the anus, penis, the hip, stomach, navel, throat, thighs, knees and legs below the knee. And its function is known to be the expulsion of urin and faeces.”

-29-

व्यानोऽक्षिश्रोत्रगुल्फेषु जिह्वा घ्राणेषु तिष्ठति।  
प्राणायामधृतित्यागग्रहणाद्यस्य कर्म च ॥ ३० ॥

“The air, Vyāna, is established in the eyes, ears, ankles, tongue, and nostrils. Its act is breath-control, consisting of keeping the breath, exhalation and inhalation (*kumbhaka*, *recaka*, *pūraaka* respectively).”

-30-

समानो व्याप्य निखिलं शरीरं वह्निना सह।  
द्विःसप्ततिसहस्रेषु नाडीरन्ध्रेषु संचरन् ॥ ३१ ॥

“The air called Samāna pervading the entire body along with fire, and moving about in the 72,000 tubular *nādis* or veins.” (contd).

-31-

भुक्तपीतरसान्सम्यगानयन्देहपुष्टिकृत्।  
उदानः पादयोरास्ते हस्तयोरङ्गसन्धिषु ॥ ३२ ॥

“(The air Samāna) strengthens the body by properly distributing the essences of what is eaten and drunk. The

air, Udāna, is established in the feet, hands and the joints of the limbs.”

-32-

कर्मास्य देहोन्नयनोत्क्रमणादि प्रकीर्तितम्।

त्वगादिधातुनाश्रित्य पञ्च नागादयः स्थिताः॥ ३३ ॥

“The well known function of Udāna is raising of the body, its moving up etc. The five supplementary airs like Nāga are found in the sense-organs of action like skin etc.”

-33-

उद्गारादि निमेषादि क्षुत्पिपासादिकं क्रमात्।

तन्त्री प्रकृतिशोकादि तेषां कर्म प्रकीर्तितम्॥ ३४ ॥

“The functions of the(minor air of Nāga) are hiccup, vomiting etc., of Kūrma closing and opening the eyes etc., of Kṛkālā hunger and thirst, of Devadatta sleep etc., and of Dhananjaya grief and pleasure etc.”

-34-

अग्नेस्तु रोचकं रूपं दीप्तं पाकं प्रकाशताम्।

अमर्षतीक्ष्णसूक्ष्माणामोजस्तेजस्तु शूरताम्॥ ३५ ॥

“Of fire, the functions are illumining sight, form, white radiance, cooking, lighting up, anger, inability to bear adversity, subtlety, the heat (preserving the body), scorching and might.”

-35-

मेघावितां तथा दत्ते जलात्तु रसनं रसम्।

शैत्यं स्नेहं द्रवं स्वेदं गात्रादिमृदुतामपि॥ ३६ ॥

“By water is provided power of retention, taste, coolness, viscosity, liquid, sweat and also the softness of body etc.”

-36-

भूमेर्ग्राणेन्द्रियं गन्धं स्थैर्यं धैर्यं च गौरवम् ।

त्वगसृङ्गंसमेदोऽस्थिमज्जाशुक्राणि धातवः ॥ ३७ ॥

“From earth (are taken) the sense of smell, smell, stability, steadfastness, heaviness and the bodily constituents of skin, blood, flesh, fat, bone, marrow and semen.”

-37-

अन्नं पुंसाशितं त्रेधा जायते जठराग्निना ।

मलं स्थविष्ठो भागः स्यान्मध्यमो मांसतां व्रजेत् ।

मनः कनिष्ठो भागः स्यात्तस्मादन्नमयं मनः ॥ ३८ ॥

“The food eaten by human (and other) beings digested by the *Jātara* fire becomes threefold. The most gross part of it turns into faeces. The medium becomes flesh. The last subtle part turns into mind. Hence the mind is constituted by food.”

-38-

अपां स्थविष्ठो मूत्रं स्यान्मध्यमो रुधिरं भवेत् ।

कनिष्ठभागः प्राणः स्यात्तस्मात्प्राणो जलात्मकः ॥ ३९ ॥

“The grossest part of water taken becomes urine. The medium becomes blood. The last subtle part turns into vital air. That is why vital air is of the nature of water.”

-39-

तेजसोऽस्थि स्थविष्ठः स्यान्मज्जामध्यसमुद्भवः ।

कनिष्ठा वाङ्मता तस्मात्तेजोऽबन्नात्मकं जगत् ॥ ४० ॥

“From the grossest part of the fire element, bones are produced. From the medium part, marrow is produced. From its last subtle part, speech arises. That is why the world is of the nature of fire, water and earth.”

-40-

लोहिताज्जायते मांसं मेदो मांससमुद्भवम्।

मेदसोऽस्थीनि जायन्ते मज्जा वास्थिसमुद्भवः॥ ४१ ॥

“From blood is born flesh; from flesh, fat is produced. From fat, bones are made; from bones, marrow is produced.”

-41-

नाड्योऽपि मांससंघाताच्छुक्रं मज्जासमुद्भवम्॥ ४२ ॥

“The veins (*nādis*) too, are born of flesh. The semen is born of marrow.”

-42-

वातपित्तकफाश्चात्र धातवः परिकीर्तिताः।

दशाञ्जलि जलं ज्ञेयं रसस्याञ्जलयो नव॥ ४३ ॥

“Here, air, bile and phlegm are well known as the elemental humours (*dhātus*). Water is to be known as of ten units of magnitude (*anjalis*); taste is of nine.” (An *anjali* is quarter of a measure.)

-43-

रक्तस्याष्टौ पुरीषस्य सप्त हि श्लेष्मणश्च षट्।

पित्तस्य पञ्चचत्वारो मूत्रस्याञ्जलयस्त्रयः॥ ४४ ॥

“For blood, the units are eight; for faeces seven; verily for phlegm six; for bile twenty; for urine three.”

-44-

वसाया मेदसो द्वौ तु मज्जा त्वञ्जलिसंमितः।

अर्घाञ्जलि तथा शुक्रं तदेव बलमुच्यते॥ ४५ ॥

“For marrow of the flesh two; for fat two; for marrow (of the bone) one; for semen half; that alone is called strength.”

-45-

अस्थानांशरीरे संख्या स्यात्पष्टियुक्तं शतत्रयम् ।

जलजानि कपालानि रुचकास्तरणानि च ।

नलकानीति तान्याहुः पञ्चधास्थीनि सूरयः ॥ ४६ ॥

“In the body, there are 360 bones; there are five classes of them: *jalaja*, *kapāla*, *rucaka*, *astarana* and *nalaka*.”

-46-

द्वे शते त्वस्थिसंधीनां स्यातां तत्र दशोत्तरे ।

रौरवाः प्रसराः स्कन्धसेचनाः स्युरुलूखलाः ॥ ४७ ॥

“The joints of bones are two hundred and ten. These (bones called) *rauravas*, *prasaras*, *secanas* and *ulūkals*” (contd)..

-47-

समुद्रा मण्डलाः शङ्खगवर्ता वामनकुण्डलाः ।

इत्यष्टधा समुद्दिष्टाः शरीरेष्वस्थिसंघयः ॥ ४८ ॥

“*Samudgas*, *mandalas*, *s'ankhāvartas* and *vāmanakundalas*, are the eight bone-joints in the bodies.”

-48-

सार्धकोटित्रयं रोम्णां श्मश्रुकेशास्त्रिलक्षकाः ।

देहस्वरूपमेवं ते प्रोक्तं दशरथात्मज ।

यस्मादसारो नास्त्येव पदार्थो भुवनत्रये ॥ ४९ ॥

“The hairs on the head are thirty five millions; the hairs on the beard are three lakhs. O son of Das'aratha! The constitution of the body was described well to you. Hence, in all the three worlds there is nothing which is more essenceless than this body.”

-49-

देहेस्मिन्नभिमानेन न महोपायबुद्धयः।

अहंकारेण पापेन क्रियन्ते हन्त सांप्रतम्॥ ५० ॥

“Alas! People do not think of the sovereign means to liberation due to attachment to this body and the sin of egoity.”

-50-

तस्मादेतत्स्वरूपं तु विबोद्धव्यं मनीषिणा॥ ५१ ॥

“Therefore, the true nature of this (body) must have to be learnt definitely by wise people.”

-51-

The elaborate description in the foregoing verses about the human body is only for the purpose of showing how artificial and brittle an abode this body is for the soul and to make it develop a revulsion towards such a makeshift called the body. The *Upanishads* declare that one should examine thoroughly the nature, construction and the content of the world and the body and get a distaste towards it. Then he should approach a wise preceptor for instruction about the truth of all these phenomena and get realisation.

In the *Chândogya-upanishad*, the science of Five Fires, (*Pancâgni-vidyâ*) is taught by Pravāhana Jaivali to S'vetaketu as to how the soul is called a person after going through the oblations in five fires of heaven, rain, earth, the male and the female. In the last alone, it attains the designation of 'person'. This process with all its intermediary stages is a torture to the soul. Hence the *Upanishad* asks us to develop disgust (*tasmât jugupseta*) with this cycle of birth and death. (See also S'ankara's commentary on the *Brahma-sūtras*, III-1 and on the



*Chändogya-upanishad* (V-8). *kashtā samsāra-gatih tasmāt jugupseta*. See his *Sarva-vedānta-siddhānta-sangraha*. See also *Nyāya-sūtra* of Gautama (IV-1-55): *vividha-bādhana yogāt duḥkham eva janmotpattih*.

Thus ends the ninth chapter called the *Description of the Body* in the *S'iva-gītā* an *Upanishad*, *Brahma-vidyā* as well as *Yoga-s'āstra* forming part of *S'rī Padma-purāna* in the form of a dialogue between S'iva and Rāma.

## Chapter X

### श्री राम उवाच

भगवन्नत्र जीवोऽसौ जन्तोर्देहोऽवतिष्ठते ।

जायते वा कुतो जीवः स्वरूपं वास्य किं वद ॥ १ ॥

### S'rī Rāma said

“O, Lord! Here, does the soul (*jīva*) abide in the body of beings or is born in it? Why is it called the *jīva*? What is its true nature? Tell me.”

-1-

देहान्ते वा कुत्र याति गत्वा वा कुत्र तिष्ठति ।

कथमायाति वा देहं पुनर्नायाति वा वद ॥ २ ॥

“Where does it go at the passing away of the body? Having gone, where does it stay? How does it get into another body? Or does it not so get back at all? Tell me.

-2-

### श्री भगवानुवाच

साधु पृष्टं महाभाग गुह्याद्गुह्यतमं हि यत् ।

देवैरपि सुदुर्ज्ञेयमिन्द्राद्यैर्वा महर्षिभिः ॥ ३ ॥

### The Lord said

“O Illustrious one! Well asked about that which is the secret of all secrets. It is exceedingly hard to be understood even by the gods, Indra etc., and the sages.”

-3-

अन्यस्मै नैव वक्तव्यं मयापि रघुनन्दन ।

त्वद्भक्त्याहं परं प्रीतो वक्ष्याम्यवहितः शृणु ॥ ४ ॥

“O, Raghunandana! This should not be revealed even by Me to any other person. But I will tell you. I am

supremely pleased by your devotion. Listen with concentration."

-4-

सत्यज्ञानात्मकोऽनन्तः परमानन्दविग्रहः।

परमात्मा परं ज्योतिरव्यक्तो व्यक्तकारणम् ॥ ५ ॥

"(This soul) is the reality and consciousness, infinity, the very embodiment of bliss, the supreme Self, the ultimate light, unmanifest and the cause of all the manifest (world of *māyā*)."

Rāma asked of the Lord about the true nature of the soul and its destiny. The Lord begins to tell him that the so-called soul is nothing but the supreme reality whose character is Existence, Consciousness, Bliss. (See *Taittirīya-upanishad* III-1.1). This supreme Brahman appears as the soul in the body. Looked at in another way, the soul is said to be the reflection (*pratibimba*) of the supreme Brahman in the mind. This self-restriction by Brahman is the work of its own *māyā*.

Or, to change the metaphor, the supreme Brahman limits itself by the mind-body complex and looks as if it were a soul just as the space which is all-pervasive looks like occupying a pot or a room and limited by them. This is the doctrine of limitation or *avaccheda vāda*. In Advaita both these doctrines are entertained.

Rāmā's question to the Lord cannot but remind one of the dialogue between the boy Naciketas and Yama, the god of death, which is the starting point of *Kathopanishad* (I-1.20-21).

That the supreme Brahman is the same as the soul has been declared in the identity texts like "That art Thou", "I am Brahman", "Consciousness is Brahman" and

"This self is Brahman". Again, texts like "I will enter the bodies in the form of souls and manifest names and forms" confirm this. A verse that summarises non-dualism is oft-quoted. "I will declare to you in half a verse what has been taught in numberless texts. Brahman is the real; the world is illusory; the soul is nothingelse than Brahman".

*s'lokārdhena pravakshyāmi yaduktam grantha-kotishu |  
brahma satyam jagan mithyā jīvo brahmaiva na aparah ||*

The following verses also continue to describe the nature of S'iva, none other than the supreme reality, Brahman.

नित्यो विशुद्धः सर्वात्मा निर्लेपोऽहं निरञ्जनः।  
सर्वधर्मविहीनश्च न ग्राह्यो मनसापि च ॥ ६ ॥

"Eternal am I, pure, the self of all, unattached, actionless, devoid of any kind of attributes and ungraspable even by the mind."

-6-

The *Taittiriya-upanishad* declares: "Words along with the mind retreat unable to reach the Reality" (II.4.1). (See also *Katha-upanishad*, II-3.12).

नाहं सर्वेन्द्रियग्राह्यः सर्वेषां ग्राहको ह्यहम्।  
ज्ञाताहं सर्वलोकस्य मम ज्ञाता न विद्यते ॥ ७ ॥

"I am not graspable by any sense organs. Indeed, I am the knower of every thing. I am the knower of all the world. There is no one who knows me."

The *Brhadāranyaka-upanishad* (III-3.1) asks: "Who can know the knower?" In the *Bhagavad-gītā* the Lord tells us that He is the knower (*kshetrajña*) in all the bodies (XIII, 2).

Brahman, here identified with S'iva, is the only intelligence (*drk*) and everything is only the object (*drs'ya*) of that intelligence. The discernment between the subject - intelligence - Self and the object known by it is the true knowledge that liberates. S'añkara in his *Manishä-pañcakam* says that one who knows the non-dual intelligence as his very Self is truly his preceptor. This he declares to the untouchable questioner who was a sage in disguise. (See *Manishä-pañcakam*).

दूरः सर्वविकाराणां परमाण्वादिकस्य च ॥ ८ ॥

"I am beyond reach to all evolutionary changes and atomic configurations."

-8-

The Sāṅkhyas believe that all the physical world is evolved from one primordial matter called *Mūla-prakṛti*. The Naiyāyikas and the Vaiśeṣikas hold that the world is organised out of discrete atoms. But *S'iva-gītā* spells out the Advaita theory that the world is neither an evolute (*parināma*) nor an origination (*ārambha*) from atoms. It is an illusory projection (*vivarta*) of which the immutable Brahman is the basis (*adhiṣṭhāna*). There are some like Bhāskara and Yādavaprakāśa who think that Brahman changes into the world. This is called *Brahma-parināma-vāda*.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

आनन्दं ब्रह्म मां ज्ञात्वा न विभेति कुतश्चन ॥ ९ ॥

"Having known that I am Brahman of the nature of bliss from which words recoil powerless to reach Me, one does not have fear from anyone."

-9-

This verse is, with a little modification, a quotation from the *Taittirīya-upanishad*, as mentioned earlier in these pages. This verse occurs twice in that *upanishad* (See II-4.1; II-9.1). Fear arises due to the sense of a second thing (*dvitīyād vai bhayam bhavati*). Where there is even a suggestion of difference and duality there is fear. (See *Taittirīya-upanishad* II-7.1). Yājñavalkya says to Janaka that he (Janaka) has secured fearlessness because of non-dual knowledge. (See *Brhadāranyaka-upanishad* IV-2.4).

In the *Upanishads*, a calculus of bliss is given. Taking the happiness of one, young, learned, good, an emperor ruling the entire earth as one basic unit, the *Upanishad* builds up the degree of happiness through the celestial beings to Brahmā and declares that the bliss of Brahman is of the highest value (see *Taittirīya-upanishad*, II-8-1 upto II-8-4). Such a calculus is given in the *Brhadāranyaka-upanishad* also.

यस्तु सर्वाणि भूतानि मय्येवेति प्रपश्यति ।  
मां च सर्वेषु भूतेषु ततो न विजुगुप्सते ॥ १० ॥

“One who clearly sees all the beings as abiding in Me only and Me in all the beings, does not hate any more.”

-10-

This verse is an echo of the *Īs'āvāsya-upanishad* (6 & 7) and also distantly the *Bhagavad-gītā*. After saying that everything is in Him, the Lord in the *Bhagavad-gītā* (IX-4 and 5) adds that He is not in them. Immediately after, in the very next verse Krishna makes the sweeping statement that even the world is not in Him (in order to suggest that the world is a false presentation or *māyā*).

यस्य सर्वाणि भूतानि ह्यात्मैवाभूद्विजानतः ।  
को मोहस्तत्र कः शोक एकत्वमनुपश्यतः ॥ ११ ॥

“There is no delusion nor sorrow for one to whom everything is known to be the very Self (Brahman) and who sees the oneness of all.”

-11-

This also is a quotation from *Īs'āvāsya-upanishad*. There are six waves (*shad-ürmi*) of experience for an individual: (i) birth, (ii) death, (iii) hunger, (iv) thirst, (v) sorrow, and (vi) delusion. The first two belong to the gross body made of food (*anna-maya s'arira*); the next two affect the vital body (*prānamaya-s'arira*) and the last two afflict the mental body (*mano-maya-s'arira*). Though only delusion and sorrow are mentioned in the above verse, the other four also must have to be understood. For one who experiences non-duality as the truth, these six afflictions are not possible. The *Brhadārayaka-upanishad* asks: "When for one everything is the Self, what will he see with what?" The *Bhagavad-gītā* tells us "One who sees everything as his own Self treating their pleasure and pain as his own is dearest to Me" (VI-32).

एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।

दृश्यते त्वग्र्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

“The subtle Self does not make itself evident to beings (though equally resident in them). But it is seen by the astute observers by their trained and subtle intellect.”

-12-

Though the Self (Brahman) is present in all, it is not evident to the common man because of his dense darkness of ignorance and inertia. Many truths are learnt by dint of effort and sustained inquiry. The Self being the subtlest of all that exists is all the more so. It is by a hard self-analysis through the instructions in the Vedānta from the

competent preceptor, fully equipped with all spiritual qualities that one can have an experience of the Self.

The spiritual qualities are summarised into four: (i) the discrimination between the eternal and the non-eternal, (ii) dispassion towards pleasures of this world and heaven alike (iii) disciplines like mental control, sense-control, renunciation, patience, faith and calmness, (iv) the intense longing for release. (See S'aṅkara's Introduction to the *Sūtra-bhāṣya*; See also *Kathopanishad*, I - 2.24)

*Bhagavad-gītā* lists some twenty one qualities and calls them all by the name of knowledge. (XIII, 7-11).

This verse is also a quotation from the *Kathopanishad* (1-3.12).

अनाद्यविद्यया युक्तस्तथाप्येकोऽहमव्ययः।

अव्याकृतब्रह्मरूपो जगत्कर्ता महेश्वरः॥ १३॥

"Associated with the beginningless nescience (*avidyā*), I am the creator of the world and its supreme Lord with the world as yet undifferentiated into name and form. Yet, I am the imperishable one."

-13-

With *avidyā-māyā* as the adjunct, the non-dual Brahman takes on the character of God and creatorship for the world. *Māyā* is the undifferentiated subtle seed of the world and creation is the differentiation of *māyā* into multiple name and form. Advaita thus distinguishes between Brahman in itself without any adjunct (*nirupādhika*) and with the adjunct of *māyā* (*sopādhika*). Creation is meaningful only in the case of the latter. In the former, there is no world at all.



ज्ञानमात्रे यथा दृश्यमिदं स्वप्ने जगत्रयम्।

तद्वन्मयि जगत्सर्वं दृश्यतेऽस्ति विलीयते॥ १४ ॥

“Just as in pure Consciousness-Self all the three worlds are seen in the dream, so also all the world is seen, exists and is dissolved in Me.”

-14-

The dream events are characterised with as much certitude as the events of the waking life. In spite of this apparent solidity, they just vanish into thin air on waking. Similarly, the plurality of world-events that look so incontrovertibly real would dissolve on the realization of the non-dual truth.

That in which something appears, is and is dissolved is said to be its constituent cause (*upādāna-kāraṇa*). The Upanishad declares that the world originates, exists and is dissolved in bliss that is Brahman (*Taittirīya-upanishad*). Hence Brahman is the constituent cause of the world. (See *Brahma-sūtra* I-1.2). The inference for the illusoriness of the world is: The world is illusory, because it is perceived like the events of a dream.

नानाविद्यासमायुक्तो जीवत्वेन वसाम्यहम्।

पञ्च कर्मेन्द्रियाण्येव पञ्च ज्ञानेन्द्रियाणि च।

मनो बुद्धिरहंकारश्चित्तं चेति चतुष्टयम्॥ १५ ॥

“I live with the nature of the soul associated with plurality of nesciences and with the five instruments of action, five instruments of knowledge and four internal functions of (i) mind, (ii) intellect, (iii) egoity, and (iv) memory.”

Each individual has a history and biography of his own, instruments of perception, action and thought of his

own and with private experience of his own. This shows that each person, while in his true nature is supreme Brahman, is as an individuated soul, conditioned by his own share of nescience (*avidyā*) which he alone should remove by his own initiative and effort. Thus one person's bondage and release, ignorance and knowledge do not pertain to others. Hence, though nescience (*avidyā*) is one, it conditions the different persons differently. So it is said that nescience is manifold (*nānā-avidyā*). This is the theory accepted by the followers of S'aṅkara.

There is, however, an extreme view that nescience is one and that there is only one soul. There are varieties of these One-soul theory and Many-souls theory. (See Appayya Dikshita's *Siddhānta-leś'a-saṅgraha*).

वायवः पञ्च मिलिता यान्ति लिङ्गशरीरताम् ॥ १६ ॥

"The combination of the five vital airs, (with the above factors) attains the nature of the subtle body."

-16-

There are three bodies admitted for the soul; (i) the gross body (*sthūla-s'arīra*), (ii) the subtle body (*sūkshma-s'arīra*) and (iii) the causal body (*kāraṇa-s'arīra*). Of these, the first is made of food, lives and dies. The second survives the death and enters into another body in rebirth. It consists of seventeen components which are (i) the five senses, (ii) the five organs of action, (iii) the five vital airs, (iv) the mind, (v) intellect in which egoity and memory are included.

In the Advaita system, *citta* (memory reservoir) and *ahāṅkāra* (egoity) are included in the mind (*manas*) and intellect (*buddhi*) respectively.

In another way, the three sheaths (*kośas*) of *prāṇa*, *manas* and *viñāṇa* constitute the subtle body. The *prāṇa*

sheath is made of the five vital airs and the five organs of action. The sheath of mind (*manomaya-kos'a*) consists of the mind and the five sense-organs. The *viññāna-maya-kos'a* is constituted by the *buddhi* or the intellect and the five sense-organs.

तत्राविद्यासमायुक्तं चैतन्यं प्रतिबिम्बितम्।

व्यावहारिकजीवस्तु क्षेत्रज्ञः पुरुषोऽपि वा ॥ १७ ॥

"In that is reflected the consciousness associated with nescience. It is the empirical individual, also called the "knower of the body-mind complex" (*kshetrajña*) and the soul ("*purusha*").

-17-

The empirical individuals are the result of the reflection of Self or consciousness in the body-mind complex.

स एव जगतां भोक्ता नाद्ययोः पुण्यपापयोः।

इहामुत्र गती तत्र जाग्रत्स्वप्नादिभोक्तृता ॥ १८ ॥

"(The soul) alone is the enjoyer of (the fruits of) virtue and vice which are beginningless. It goes from here to heaven and back. It also is the experiencer of the states of dream and waking life."

-18-

यथा दर्पणकालिम्बा मलिनं दृश्यते मुखम्।

तद्वदन्तःकरणगैर्दोषैरात्मापि दृश्यते ॥ १९ ॥

"Just as in the mirror the face looks stained due to the black dirt (in the mirror), even so the Self looks as if it were the enjoyer and doer due to the defects of the internal organ."

The soul, as has been said, is in its true nature, the reality (Brahman). But it looks as though it is an agent

and the experiencer because of its association with the mind. The reflection of the moon in the water moves, but the original moon in the sky does not. Similar is the case here.

परस्परआध्यासवशात्स्यादन्तःकरणात्मनोः।

एकीभावाभिमानेन परात्मा दुःखभागिव ॥ २० ॥

“Because of mutual identification or superimposition between the real Self and the mind and the consequent notion of oneness, the supreme Self looks as if it is experiencing sorrow.”

-20-

To mistake one thing for another is called superimposition (*adhyāsa*). Thus, we mistake the body-mind complex for ourselves, and conversely, ourselves for the body-mind complex. On such a false identification is based all empirical activities and knowledge of the world.

मरुभूमौ जलत्वेन मध्याह्नार्कमरीचिकाः।

दृश्यन्ते मूढचित्तस्य न ह्यार्द्रस्तापकारकाः ॥ २१ ॥

“In the desert, the rays of the midday sun are seen by the deluded (traveller) as having the quality of water. They are not cool stuff but only cause heat.”

-21-

तद्वदात्मापि निर्लेपो दृश्यन्ते मूढचेतसाम्।

स्वाविद्यात्मात्मदोषेण कर्तृत्वादिकधर्मवान् ॥ २२ ॥

“In the same way, the unaffected Self, too, is seen by the people of deluded mind as having the attributes of agency of action etc., by dint of their own defect of nescience.”

-22-

A crystal is colourless in itself. But when a red flower is placed near it, it reflects that colour and looks red. Even so, the pure Self takes on the attributes of mind etc., due to the adjunct of nescience.

तत्र चान्नमये पिण्डे हृदि जीवोऽवतिष्ठते ।  
 आनखाग्रं व्याप्य देहं तद्भुवेऽवहितः शृणु ।  
 सोऽयं तदभिमानेन मांसपिण्डो विराजते ॥ २३ ॥

"The soul is situate in the heart in the body out and out made of food pervading it upto the nails. I will tell you that. Listen attentively. This lump of flesh because of the false identification of the Self with it gets the notion (of 'I and 'mine')." )"

(See the *Chândogya-upanishad* VIII-8.1).

-23-

नाभेरूर्ध्वमधः कण्ठाध्याय तिष्ठति यत्सदा ।  
 तस्य मध्येऽस्ति हृदयं सनालं पद्मकोशवत् ॥ २४ ॥

"Above the navel and below the neck, in the region ever pervaded (by vital airs) there is the heart in the middle of that like a lotus stalk."

-24-

अधोमुखं च तत्रास्ति सूक्ष्मसुषिरमुत्तमम् ।  
 दहराकाशमित्युक्तं तत्र जीवोऽवतिष्ठते ॥ २५ ॥

"There the heart (lotus) is facing downwards with the subtle and sacred hole. In that the soul called the small eher (*daharākās'a*) is situate."

-25

The body is called by the *Chândogya-upanishad* as the city of Brahman (*brahma-pura*). Therein is the Small

Ether. In that is to be found the Supreme Self. It is said by the knowledgeable elders that the body is the locus of Brahman as within it alone it is to be known. Hence the body itself becomes Brahman (*upalabdher adhishtānam*).

*upalabdher adhishtānam brahmano deha ucyate |*  
*tena sādḥāranatvena deho brahma param bhavet ||*

See also *Brahma-sūtra*: *dahara uttarebhyah* where the Small Ether within the heart itself is said to be Brahman. So when it is said both that the soul and Brahman are in that Small Ether, it follows that the soul and Brahman are not two but entitatively the same.

बालाग्रशतभागस्य शतधा कल्पितस्य च ।

भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ २६ ॥

“The soul is to be understood (as subtle as) the one hundredth of the tip of a hair divided into a hundred parts. It is yet considered at the same time as infinite.”

-26-

This verse is a quotation from the *S'vetās'vatara-upanishad* (V-8). The soul constricted by adjuncts is said to be extremely small. In reality, devoid of the constriction by adjuncts, it is infinite, being one with Brahman.

कदम्बकुसुमोद्भक्केशरा इव सर्वतः ।

प्रसृता हृदयान्नाड्यो याभिर्व्याप्तं शरीरकम् ॥ २७ ॥

“The *nādis* spread out from the heart everywhere like the filaments bound together in the flowers. The body is pervaded by these (*nādis*).”

This verse speaks about the one hundred and one *nādis* spreading out from the heart. One of them goes towards the crown of the head. See *Chāndogya-upanishad*

(VIII-6.6). The soul of the meditator passes through the crown of the head. Those who meditate on the personal God with attributes are said to be liberated gradually. (This is *krama-mukti* or gradual liberation.)

हितं बलं प्रयच्छन्ति तस्मात्तेन हिताः स्मृताः।  
द्वाप्तसप्ततिसहस्रैस्ताः संख्याता योगवित्तमैः॥ २८॥

“The *nādis* (veins) are called *hita* because they give strength. ‘*hita*’ means strength. They are enumerated as 72,000 by the most informed of the Yogins.”

-28-

हृदयात्तास्तु निष्क्रान्ता यथार्काद्रश्मयस्तथा।  
एकोत्तरशतं तास्तु मुख्या विष्वन्विनिर्गताः॥ २९॥

“The veins spread out from the heart just as rays spread out from the sun. One hundred and one of them are important spreading out in every direction.”

-29-

While the one hundred and one veins that spread out from the heart are more important of all the 72,000 veins in the body one is more important among even these one hundred and one as it is through it the person who has meditated on the Lord, (the *upāsaka*), passes out of the body by the *brahma-randhra* or the opening on the crown of the body and attains immortality. Others pass out by the other veins.

(See *Chāndogya-upanishad* VIII-6-6.). The soul that thus starts out departing from the body on death mixes with the rays of the sun and travels to the other worlds. (*Chāndogya-upanishad* VIII-6.5).

बहन्त्यम्भो यथा नद्यो नाड्यः कर्मफलं तथा।  
अनन्तैकोर्ध्वगा नाडी मूर्धपर्यन्तमञ्जसा॥ ३०॥

“Just as the rivers carry the waters, similarly the veins *nādis* (carry) the fruits of one’s deeds (like pleasure and pain). (Of these 101 *nādis*) the one hundred and first vein, the Sushumnā which bestows infinite good, carries upward (the departing soul) straight till the crown of the body.”

-30-

प्रतीन्द्रियं दशदश निर्गता विषयोन्मुखाः।

नाड्यः शर्मादिहेतुत्वात्त्वप्रादिफलभुक्तये ॥ ३१ ॥

“The *nādis* go forth towards their ten respective objects through the ten senses (of knowledge and action) for enjoyment of their results in dream etc. because of being the cause of pleasure etc.”

-31-

सुषुप्नेति समादिष्टा तथा गच्छन्विमुच्यते।

तयोपहितचैतन्यं जीवात्मानं विदुर्बुधाः ॥ ३२ ॥

“Passing through the *nādi* called Sushumnā, one gets released. The consciousness (Brahman) conditioned by that the sages understand as the the soul.”

-32-

यथा राहुरदृश्योऽपि दृश्यते चन्द्रमण्डले।

तद्वत्सर्वगतोऽप्यात्मा लिङ्गदेहेऽपि दृश्यते ॥ ३३ ॥

“Just as (planet) Rāhu, though invisible, is visible in the region of the moon (when it eclipses it), similarly the Self though all-pervasive, is perceived (as conditioned by) the subtle body.”

-33-

दृश्यमाने यथा कुम्भे घटाकाशोऽपि दृश्यते।

तद्वत्सर्वगतोऽप्यात्मा लिङ्गदेहेऽपि दृश्यते ॥ ३४ ॥



“Just as the ether as limited by the pot is seen when the pot is seen, the Self, too, is similarly seen as conditioned by the subtle body.”

-34-

निश्चलः परिपूर्णोऽपि गच्छतीत्युपचयते।

जाग्रत्काले यथा ज्ञेयमभिव्यक्त विशेषधीः॥३५॥

“Though unmoving and complete it is figuratively said to be moving just as general consciousness moves towards the objects during the waking state and becomes manifested as particularised cognition (of those objects).”

-35-

व्याप्नोति निष्क्रियः सर्वान् भानुर्दशदिशो यथा।

नाडीभिर्वृत्तयो यान्ति लिङ्गदेहसमुद्भवाः॥३६॥

“The actionless (Self) pervades everything just like the sun the ten quarters. The modes of the mind born of the subtle body go towards (the objects) through the *nādis*.”

-36-

तत्तत्कर्मनुसारेण जाग्रद्भोगोपलब्धये।

इदं लिङ्गशरीराख्यमामोक्षं न विनश्यति॥३७॥

“This body called the subtle body, in order to go through the experiences of waking life in accordance with the past deeds, does not perish till release.”

-37-

आत्मज्ञानेन नष्टेऽस्मिन्नाविद्ये स्वशरीरके।

आत्मस्वरूपावस्थानं मुक्तिरित्यभिधीयते।।

“When ignorance in the embodiment is destroyed by the knowledge of the Self, that state of staying in one’s own Self is called release.”

-38-

उत्पादिते घटे यद्वद्वटाकाशत्वमृच्छति।

घटे नष्टे यथाकाशं स्वरूपेणावतिष्ठते ॥ ३६ ॥

“Just as space attains the form of the pot-filled ether when the pot is produced, and just as the space stays in its own form when the pot is destroyed” (contd.)

-39-

जाग्रत्कर्मक्षयवशात्स्वप्नभोग उपस्थिते।

बोद्ध्यावस्थां तिरोधाय देहाद्याश्रयलक्षणाम् ॥ ४० ॥

“When the past deeds (*karma*) yielding the experiences of the waking state are exhausted, the enjoyment through dreams is ushered in by counter-acting the experiences of the waking state based on the body etc.”

-40-

Dreams also are the occasion for experiences like pleasure and pain. Though the dream objects are illusory, yet they cause, during the dream, experiences and enjoyments similar to those of the waking state. Hence, they are said to be the results of *karma* as much as those of the waking state.

कर्मोद्भावितसंस्कारस्तत्र स्वप्नरिरंसया।

अवस्थां च प्रयात्यन्यां मायावी चात्ममायया ॥ ४१ ॥

“The individual enters the state of dream which is the arousal of impressions maturing due to past *karma* as ordained by God's will. The dream world is created by the Lord, the Magician, by His *māyā*.”

-41-

*Brhadāranyaka-upanishad* (IV-3.10) says that in dream, the mind creates tanks, lotus-pools and rivers. It

is indeed the creator. Again it says that the dreamer moves about in his own body as he pleases (II-1.18).

*Katha-upanishad* (II-2.8) tells us that it is the Lord that creates objects of experience in dreams. S'ankara, Rāmānuja and Bhāskara hold that it is God who creates the world of dreams.

Though within a dream everything appears to be self-consistent, yet it is not real because it disappears on waking. But waking experience is not seen to be contradicted by any other empirical state. Hence it is empirically real fit for purposeful activities for all in common. (See *Brahma-sūtras* III-2.1, 2,3) and S'ankara's commentary thereon.)

The dream objects are no doubt based on the residual impressions and memories of the objects encountered directly in the waking state through the sense organs. But they are not mere memories alone. They are given concrete and strange forms and come to life to be directly experienced by the individual. One does not say during the dream that he just remembers the past objects, but he sees them. They are as much direct experiences as the ones in waking.

Such experiences are part of God's scheme to make the soul experience the results of its past deeds. In dream, the experience is purely private and does not involve others unlike the waking state. Hence the working out of the recompense for the past deeds in dream is quick and effective. The individual is chastened more expeditiously in dream.

The dreams, however, are more illusory than real (*prätibhāsika*) because they are caused by the private defects and the ignorance of the individual. The waking

world of public knowledge, on the contrary, is caused by ignorance alone which is common to all minds. Hence it is more real than the dreams. It has more empirical value (*vyāvahārika-satya*). Advaita speaks of three orders of reality : (i) *prātibhāsika* (the merely apparent like elusions) (ii) *vyāvahārika* (the world of public knowledge and common to all) (iii) *pāramārthika* or the really real like God or Brahman.

घटादिविषयान्सर्वान्बुद्ध्यादिकरणानि च।

भूतानि कर्मवशतो वासनामात्रावस्थितान् ॥ ४२ ॥

“The objects of experience (in dream) like pot etc., the instruments of knowing like the intellect and the other beings produced by the past deeds, have their locus in the Witness-Consciousness (*sākshin*) in the form of mere residual impressions (*vāsanā*).”

-42-

एतान्पश्यन्स्वयंज्योतिः साक्ष्यात्मा व्यवतिष्ठते ॥ ४३ ॥

“The self-luminous Witness abides manifesting the above.”

-43-

Witness-Consciousness is Brahman conditioned (*upahita*) by the intellect. It is subtler than the soul which is qualified (*vis'ishta*) by the intellect and which is, therefore, involved in the affairs of the mind and its objects. But Witness manifests even the mind without in any way being committed to its functions. All the objects of the dream as well as the waking state and objectless sleep are manifested by the Witness (*sākshi-bhāsyam*).

अत्रान्तःकरणादीनां वासनाद्वासनात्मता।

वासनामात्रसाक्षित्वं तेन तच्च परात्मनः ॥ ४४ ॥

“For the internal organs (like mind) etc., there is the character of being residual impressions because of the memories (of objects and experiences) imprinted therein. Hence the nature of being a Witness of merely those impressions for the supreme Self (Ātman).”

-44-

वासनाभिः प्रपञ्चोऽत्र दृश्यते कर्मचोदितः ।

जाग्रद्भूमौ यथा तद्वत्कर्तृकर्मक्रियात्मकः ॥ ४५ ॥

“The dream-world induced by the past deeds (of the soul) is seen by dint of the residual impressions (of the waking life). It is (also) of the form of the doer, object and action, just as the waking state is.”

-45-

The only difference between the waking and dream-life is: while the former is not contradicted by any other empirically more valid experience, is common, and public and hence more consistent with itself, the latter is frequently contradictable, private, subjective and hence less consistent with the general body of human knowledge and experience.

S'ankara shows the difference between the two states as follows: (i) Dream events do not agree with the public world of space, time and causality. (ii) Objects like chariots, towns etc., seen in the dream evidently are contained within the narrow confines of the body. (iii) The dreamer encounters places which are far away. He cannot, on waking, return so speedily from them which he does. (iv) In dreams, things like chariots are made or unmade without any instruments therefor. (v) Apart from the dream-events being contradicted by waking, the events within the dream itself are frequently changing. A chariot becomes a man and a man changes into a tree. (vi) The dream world is only an illusion like the silver seen in the

shell. (See S'ankara's commentary on *Brahma-sūtra*, III-2.3).

निःशेषबुद्धिसाक्ष्यात्मा स्वयमेव प्रकाशते।

वासनामात्रसाक्षित्वं साक्षिणः स्वाप उच्यते ॥ ४६ ॥

"The Witness-self shines by itself with the intellect lapsing into sleep without remainder. Being the Witness of mere residual impressions alone is said to be sleep."

-46-

In all the illusions which are merely apparent (*prātibhāsika*), the illusory object, as in the case of silver appearing in the shell, is the direct mode of ignorance of the real object, like the shell. Such mode is of nescience (*avidyā-vrtti*); not of the mind (*antahkarana-vrtti*). Such a modification is manifested by the Witness alone since there cannot be a sense-contact with the illusory object. The ignorance (*avidyā*) of the real shell transforms itself into the illusory silver and is manifested by the Witness (*kevala-sākshi-bhāsyā*). Here Witness does not depend upon the usual sense-contact or the function of the mind for the manifestation of the illusory object. But in sleep there is only the mass of nescience with no particular object. Even this mass nescience is witnessed and manifested by the *Sākshi*. Hence objects and their absence alike are manifested by *Sākshi*.

भूतजन्मनि यद्भूतं कर्म तद्वासनावशात्।

नेदीयस्त्वाद्वयस्याद्ये स्वप्नं प्रायः प्रपश्यति ॥ ४७ ॥

"Due to the impact of dispositions of the past deeds, a person as a new born baby in the birth just taken, experiences in the dream in the first few years of age such appropriate things due to their being proximate."

-47-

In the period of childhood one dreams of things which had taken place while a baby like breast-feeding and the plays and pranks. In this, the propelling force, however, is the effect of deeds in the earlier birth.

मध्ये वयसि कार्कश्यात्करणानामिहादितः।

प्रायेण वीक्षते स्वप्नं वासनाकर्मणोर्वशात् ॥ ४८ ॥

“In the youth impelled by the robust sense-organs, one sees dreams appropriately due to the impact of past deeds and their residue.”

-48-

In the youth, one has a developed body and virile sense organs and he dreams things like ploughing in the field, fighting in the battle-field or studying the scripture or doing commerce and trade according to his station and duties.

इयासुः परलोकं तु कर्म विद्यादिसंभृतम्।

भाविनो जन्मनो रूपं स्वप्नं आत्मा प्रपश्यति ॥ ४९ ॥

“When the time for departing to the next world arrives, one dreams about the forebodings of the future birth due to the past deeds and meditation.”

-49-

Dreams point to the future also. Though merely illusory, they signify the times to come. Illusions do have practical efficiency in producing real results. A lion seen in dream may strike terror and wake one up. It is believed that if a dark person with dark teeth is seen in a dream, that sight forebodes death. Scriptural scripts which are mere strokes and thus unreal, yet have the capacity to produce real knowledge in the student. (Also see *Chāndogya-upanishad*: V-2.9. *Brahma-sūtra*, III-2.4).

यद्वत्पतनाच्छ्वेनः श्रान्तो गगनमण्डले ।

आकुञ्चय पक्षौ यतते नीडे निलयनाय नीः ॥ ५० ॥

“Just as the falcon tired because of long flight in the sky and wanting to get back to its abode for rest starts on its homeward journey closing its wings” (contd).

-50-

The simile is taken from the *Brhadāranyaka-upanishad* IV-2.19. See also *Chāndogya-upanishad* VI-8.2.

एवं जाग्रत्स्वप्नभूमौ श्रान्त आत्माऽभिसंचरन् ।

आपीतकरणग्रामः कारणेनैति चैकताम् ॥ ५१ ॥

“Similarly the soul moving about in the waking and dream states and getting tired, attains unity with Brahman, the cause, with all its instruments lulled.”

-51-

नाडीमार्गेरिन्द्रियाणामाकृष्यादाय वासनाः ।

सर्वं ग्रसित्वा कार्यं च विज्ञानात्मा विलीयते ॥ ५२ ॥

“The intelligent soul merges (in Brahman in the heart in sleep), taking everything with it, work of ignorance, residual impressions, and the sense organs, by drawing them through the paths of the veins (*nādis*).”

-52-

ईश्वराख्येऽव्याकृतेऽथ यथा सुखमयो भवेत् ।

कृत्स्नप्रपञ्चविलयस्तथा भवति चात्मनः ॥ ५३ ॥

“The merger of the entire world for the soul takes place (in sleep) in the unmanifest cause of the world called God (or *Prājña-Īśvara*) in such a way that it is full of bliss.”

-53-



योषितः काम्यमानायाः संभोगान्ते यथासुखम् ।  
स आनन्दमयोऽबाह्यो नान्तरः केवलस्तथा ॥ ५४ ॥

“Just as the bliss experienced in the union with one’s beloved wife is pure delight with no awareness of outside or inside even so (here the spiritual experience).”

This bliss of sexual union is only an analogy and, as all analogies are, does not exactly convey the bliss of Brahman-experience. There is still the mode of nescience (*avidyā-vrtti*) present in sleep. Otherwise, sleep will be the same as liberation. Bliss (*ānanda*) is Brahman. But blissfulness (*ānanda-maya*) is still the bound soul.

-54-

प्राज्ञात्मानं समासाद्य विज्ञानात्मा तथैव सः ।  
विज्ञानात्मा कारणात्मा तथा तिष्ठन्नथापि सः ॥ ५५ ॥

“Attaining the state of Brahman-Consciousness (in sleep) it is yet not free from its adjuncts (of difference). Even standing thus, the soul is yet said to be the same as the basic Brahman - Consciousness.”

For the reason that the soul has yet to shed the mode of nescience (*avidyā-vrtti*) making possible the experience of bliss in sleep it is not yet the same as Brahman. Because there is no experience of sorrow in sleep the soul is, to that extent, figuratively said to be Brahman itself. Gaudapāda says in his *Māndūkya-kārikā* that while in the waking there are both mal-apprehension and non-apprehension of truth, in sleep there is only non-apprehension or mere ignorance.

अविद्यासूक्ष्मवृत्त्यानुभवत्येव यथा सुखम् ।  
तथाहं सुखमस्वाप्सं नैव किञ्चिदवेदिषम् ॥ ५६ ॥

“When the individual (soul) experiences, indeed, the

happiness due to the subtle mode of nescience, it enables one to say on waking "I slept blissfully; I was not aware of anything".

-56-

The mode of nescience is distinguished from the mode of mind (*antahkarana-vrtti*). The latter is an active experience of the objects through the sense organs resulting in its modification and taking the form of the objects known by it. The mode of nescience, on the contrary, is merely passively manifested by the Witness-Consciousness with no actual change in the Witness.

अज्ञानमपि साक्ष्यादिवृत्तिभिश्चानुभूतये।

इत्येवं प्रत्यभिज्ञापि पश्चात्तस्योपजायते ॥ ५७ ॥

"The ignorance is manifested by the Witness alone. Hence the recognition on waking (that one did not know anything) arises."

-57-

Both unawareness of anything whatever and the experience of bliss are manifested by the Witness-Consciousness.

जाग्रत्त्वप्रसुषुप्त्याख्यमेवेहामुत्र लोकयोः।

पश्चात्कर्मवशादेव विस्फुलिङ्गा इवानलात्।

जायन्ते कारणादेव मनोबुद्ध्यादिकानि तु ॥ ५८ ॥

"These states of waking, dream and deep sleep are common to both the beings in this world and the world of the gods. After (the sleep), due to the force of past deeds, the mind, intellect etc., arise again from the nescience, their cause, like the sparks from fire."

-58-

Just as from a measuring vessel, grains are poured

out, similarly the mind, intellect etc., which lapse into the ignorance of sleep, arise again on the individual waking up, due to the force of *karma* or past deeds, just as the sparks arise from fire.

पयःपूर्णघटो यद्वन्निमग्नः सलिलाशये ।

तैरेवोद्धृत आयाति विज्ञानात्मा तथैत्यजात् ॥ ५६ ॥

“Just as a pot filled with sea-water immersed in the sea carries only the water from the same sea (looking as though it were different), so also the intelligent soul from the birthless (Brahman).”

-59-

A pot full of the sea-water moved under the sea looks as though it is separate from the sea. Similarly, the soul looks different and separate from Brahman though it is the same as Brahman. The cause for the appearance of separateness and difference in the case of water is the limiting enclosure of the pot. Similarly, the cause for the appearance of separateness and difference of the soul from Brahman is the limiting adjunct of mind (*antah-karana*). In both of these cases, if the limiting adjuncts of pot and mind respectively are removed, the water will be the same as the sea and, similarly after the removal of ignorance the soul will be the same as Brahman.

विज्ञानात्मा कारणात्मा तथा तिष्ठन्स्तथापि सः ।

दृश्यते सर्वमिष्वेव नष्टेष्वयात्यदृश्यताम् ॥ ६० ॥

“Brahman, the cause, verily, appears as the intelligent soul. When the (ignorance (*ajñāna*) and its effects), are present, (the world of difference as between Brahman and the soul) is experienced. When these are dissolved, the (differences, too) disappear.”

-60-

एकाकारोऽयमा तत्तत्कार्येष्वेवं परः पुमान्।

कूटस्थो दृश्यते तद्वद्वच्छत्यागच्छतीव सः॥ ६१ ॥

“Just as the one sun (in the skies) appears to be many when reflected in various water-spots (like pond and well), similarly, the changeless and Supreme Person (Brahman) appears to be coming and going.”

-61-

In the verse 59, the example of one Brahman appearing to be diverse souls due to the limiting adjunct of ignorance and its effects like mind was given. This is called Limitation Theory (*avaccheda-vāda*) adopted by some Advaita writers like Vācaspati Miśra. The present verse 61, gives the illustration of the sun appearing diverse as reflected in the different waters. This is the Reflection-Theory (*bimba-pratibimba-vāda*) preferred by thinkers like Prakāśātman.

मोहमात्रान्तरायत्वात्सर्वं तत्त्योपपद्यते।

देहाद्यतीत आत्मापि स्वयंज्योतिः स्वभावतः।

एवं जीवस्वरूपं ते प्रोक्तं दशरथात्मज॥ ६२ ॥

“O, Son of Das’aratha! Because of the defect of the mere delusion alone, every distortion is intelligible in It (Brahman) which in its own nature transcends the body etc., and is self-luminous. Thus thou were told the true nature of the soul.”

-62-

The commentary called *Bālānandini* on *S’iva-gītā* quotes the following verse to say that nothing is impossible for *māyā* which is incomprehensible to the human intellect. The soul and God are alike the two calves of *māyā* the cow. One can enjoy duality as much as he likes. But the truth is non-duality.

*durghataika-vidhäyinyäm mäyâyäm kä camatkrtih  
mäyäkyâyäh kämadhenor vatsau jïves'varau ubhau  
yathecchäm pibatäm dvaitam, tattvam tu advaitam eva hi |*

Thus ends the tenth chapter called the *Description of  
of the true nature of the Soul*, in the dialogue between  
S'iva and Râma in the *S'iva-gîtä*, an *Upanishad*, *Brahma-  
vidyâ* and *Yoga-s'âstra* in the *S'rî Padma-purâna*.

## Chapter XI

श्रीभगवान् उवाच

देहान्तरगतिं तस्य परलोकगतिं तथा ।

वक्ष्यामि नृपशार्दूल मत्तः शृणु समाहितः ॥ १ ॥

**The Holy Lord said**

"O, A tiger among the kings ! Listen to Me attentively. I will tell you the migration (of the soul from one body) to another body (after death) and likewise its journey to the other world."

-1-

भुक्तं पीतं यतस्तत्र तद्रसादामबन्धनम् ।

स्थूलदेहस्य लिङ्गस्य तेन जीवनधारणम् ॥ २ ॥

"From the essence of that which is eaten and drunk there is the fresh bond forged between the gross body and the subtle body. By that the sustenance of the life (is assured)."

-2-

व्याधिना जरया वापि पीड्यते जाठरोऽनलः ।

श्लेष्मणा तेन भुक्तन्नं पीतं वा न पचत्यलम् ॥ ३ ॥

"The digestive fire (*jāthara-agni*) is impeded by disease and old age through phlegm. Hence, it does not sufficiently digest the food or the drink consumed."

-3-

भुक्तपीतरसाभावात्तदा शुष्यन्ति घातवः ।

भुक्तपीतरसेनैव देहे लिम्पन्ति वायवः ॥ ४ ॥

"The stores of strength (in the body) dry up because of the lack of the essence of food and drink. Only by

virtue of essence of food and drink, the vital airs flourish in the body."

-4-

समीकरोति यत्तस्मात्समानो वायुरुच्यते।  
तदानीं तद्रसाभावादामबन्धनहानितः ॥ ५ ॥

"It is called the *samāna* air because it equalises (the stores of strength or the *dhātus*). On the onset of old age, the (nourishing) essence being absent, the fresh bond to the body is damaged."

-5-

परिपक्वसत्त्वेन यथा गौरवतः फलम्।  
स्वयमेव पतत्याशु तथा लिङ्गं तनोर्व्रजेत् ॥ ६ ॥

"Just as due to heaviness caused by the nourishing essences becoming matured, a thing (like pumpkin) falls to the ground on its own, similarly the subtle body abandons the gross body."

-6-

तत्तत्स्थानादपाकृष्य हृषीकाणां च वासनाः।  
आध्यात्मिकाधिभूतानि हृत्पद्मे चैकतां गतः ॥ ७ ॥

"Withdrawing the impressions of the senses from their respective loci, the subjective and the external beings attain oneness in the lotus of the heart."

-7-

The mind and intellect are superimposed on the soul which is otherwise pure. They are *ādhyātmika* or subjective factors. The external factors are the elements causing the future births and bodies.

ततोऽध्वगः प्राणवायुः संयुक्तो नववायुभिः।  
ऊर्ध्वोच्छ्वासी भवत्येष तथा तेनैकतां गतः ॥ ८ ॥

"The chief vital air accompanied by the other nine airs, travelling along this path, starts upwards. All (these nine airs) become one with that chief vital air."

-8-

चक्षुषोर्वापि मूर्ध्नो वा नाडीमार्गं समाश्रितः।

विद्याकर्मसमायुक्तो वासनाभिश्च संयुतः।

प्राज्ञात्मानं समाश्रित्य विज्ञानात्मोपसर्पति॥ ६॥

"Following the path of the *nādis* either through the eyes or the crown of the head, accompanied by meditation and action and combined with the impressions, and depending on the self-intelligence, the intelligent soul makes its exit."

-9-

The scripture declares "*tam vidyā karmani samanvārbhete pūrva-prajñā ca.*" Again "*prājñena atmanā-nvarūdha utsrjan yāti*" (*Brhadāranyaka - upanishad* (IV-3.35).

यथा कुम्भो नीयमानो देशादेशान्तरं प्रति।

खपूर्ण एव सर्वत्र स आकाशोऽपि तत्र तु॥ १०॥

"Just as a pot taken from place to place carries the same ether (*ākāśa*) within it there too, because ether is everywhere." (contd.)

-10-

Earlier in this *S'iva-gītā* the pot full of water of the sea being moved under water looking as though it is carrying separate water, was shown as example for the soul appearing as different from Brahman. In the present verse, the example of an empty pot full of ether being carried from one place to another place is given. The ether within the pot is the same as the ether at large. This is



known as the limitation-theory (*avaccheda-vāda*) earlier mentioned in these pages.

घटाकाशाख्यतां याति तद्वल्लिङ्गं परात्मनः ॥ ११ ॥

"The ether within the pot (in the example given in the verse 10) gets called as pot-ether (as though it is different from the ether at large). Similarly, the subtle body of the soul (looks as though it is different from) the supreme Brahman."

-11-

पुनर्देहान्तरं याति यथा कर्मानुसारतः ।  
आमोक्षात्संचरत्येवं मत्स्यः कूलद्वयं यथा ॥ १२ ॥

"The soul goes to another (fresh) body again in accordance with its past deeds (*karma*). It journeys in this manner till release, like a fish moving between the two banks of a river."

-12-

पापभोगाय चेद्वच्छेद्यमदूतैरधिष्ठितः ।  
यातनादेहमाश्रित्य नरकानेव केवलम् ॥ १३ ॥

"If it were for undergoing the experiences of sins, one will go to hells alone guided by the messengers of Yama assuming the body fit to experience hell."

-13-

One has to proceed to hell for the experiences of grave sins. A body suitable to feel those experiences will be provided to the soul for the purpose. The current human body will not be there.

इष्टापूर्तानि कर्माणि योऽनुतिष्ठति सर्वदा ।  
पितृलोकं व्रजत्येष याममाश्रित्य बर्हिषः ॥ १४ ॥

"One who performs always the religious and social acts goes to the world of the manes guided by the officers of Yama, by the path of smoke."

-14-

Sacrifices ordained directly by the Vedas are called *ishtā*; the social works like digging a tank or creating a garden are called *pūrta*. Both these categories of work are good but yet they at best lead only to the world of the forefathers (*karmanā pitr-lokah*). The path towards the south is characterised by smoke and darkness.

धूमं रात्रिं गतः कृष्णपक्षं तस्माच्च दक्षिणम् ।  
अयनं च ततो लोकं पितॄणां च ततः परम् । ।  
चन्द्रलोके दिव्यदेहं प्राप्य भुङ्क्ते परां श्रियम् ॥ १५ ॥

"One (who has performed the above *ishtā* and *pūrta* (scriptural and social duties) will proceed (on death) along the southern path characterised by smoke and darkness in the dark night of waning moon to the world of manes. Thereafter, attaining a divine body goes to the world of the moon to enjoy great felicity."

-15-

The scripture states that the *ishtādikārin* reaches the world of the forefathers through the southern path (*dakshināyana*) of darkness and smoke at night. He stays for sometime in the moon to experience the joyous fruits of his punctilious performance of ritualistic duties and social service. He is provided a special body for the purpose. (*atha ya ime grāma ishtā-pūrte dattam ity upāsate te dhūmam abhisambhavanti* (*Chāndogya-upanishad*: V-9.6).

The person is taken along these paths by specially appointed divinities (*ātivāhika-purushas*). See *Bhagavad-*

*gītā* (VIII-25): *dhūmo rātris tathā kṛsnah shanmāsā dakshināyanam I tatra cāndramasam jyotiryogi prāpya nivartate. II*

तत्र चन्द्रसमानोऽसौ यावत्कर्मफलं वसेत् ।  
तथैव कर्मशेषेण यथेत्तं पुनराव्रजेत् ॥ १६ ॥

"There in the world of the moon he (*ishtādikāri*) lives till the fruits of these good deeds is exhausted. Then, with the remainder of his past deeds, he again enters the earth by the same path."

-16-

See *Bhagavad-gītā*: *kṣhine punye martyalokam viś'anti* (IX-21).

वपुर्विहाय जीवत्वमासाद्याकाशमेति सः ।  
आकाशाद्वायुमागत्य वायोरम्भो ब्रजत्यथ ॥ १७ ॥

"Abandoning the body (with which it enjoyed pleasures in the world of the moon) and getting back the soulhood, it (the soul) attains the ether. Reaching air from the ether, it then reaches the waters."

-17-

अद्भ्यो मेघं समासाद्य ततो वृष्टिर्भविदसौ ।  
ततो धान्यानि भक्ष्याणि जायते कर्मचोदितः ॥ १८ ॥

"Attaining the clouds from waters, it gets into the rains. Thence it enters the eatable food grains. Propelled by the past acts it is born."

-18-

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।  
मुक्तिमन्ये तु संयान्ति यथाकर्म यथाश्रुतम् ॥ १९ ॥

"These souls go to the other wombs in order to get the bodies. Others attain (gradual) release in accordance with their deeds and their scriptural learning."

-19-

Some of the souls get into other wombs in the mortal world. Others get on to the path of release gradually. The commentary, *Bālānandini* on *S'iva-gītā* avers that not all those who go by the southern path return to the mortal as a rule. Some do get on to the path of gradual release by virtue of scriptural study, reflection and contemplation on Brahman. It quotes the *Brahma-sūtra* (I-3-26): *tad-upary-api bādarāyanah sambhavāt*. Scripture also says:

*tad yo yo devānām pratyabudhyata sa tat abhavat  
tathā rshīnām tathā manushyānām.*

ततोऽन्नत्वं समासाद्य पितृभ्यां भुज्यते परम्।

ततः शुक्रं रजश्चैव भूत्वा गर्भोऽभिजायते ॥ २० ॥

"Attaining the nature of food it (the soul) is consumed (along with the food) by the father and mother. Becoming the seminal fluid (of the mother and the father), it enters the womb of the mother (by their coitus)."

-20-

From the verse 17 to the verse 20, the journey of the soul to the mortal world from the world of the forefathers is described. This journey is stated in detail in what is known as 'the meditation on five fires' (*panca-agni-vidyā*) in the *Chāndogya-upanishad* (V-9.1). Briefly it is as follows : The soul after experiencing the results of its deeds descends through (i) heaven (*dyu-loka*), (ii) rain, (iii) earth, (iv) the male and (v) woman. These five are called figuratively five fires in which five oblations are offered. The five oblations are (i) faith (*s'raddhā*), (ii) aqueous

body suited to stay in moon (*soma*) (iii) rain water, (*urshti*), (iv) food and (v) seminal fluid (*retas*). All these oblations are watery. Faith is also said to be water because all rituals involving use of liquids like milk and ghee presuppose faith. *S'raddhä* itself is called as water (*s'rddhä vä äpah*).

In all these five oblations in the five fires, the soul travels and finally gets the body in the fifth oblation in the fire of woman's womb.

This meditation on the five fires and five oblations are taught only to create a disgust towards repeated embodiment in mortal coils and develop an urge for liberation.

ततः कर्मानुसारेण भवेत्स्त्रीपुंनपुंसकः ।

एवं जीवगतिः प्रोक्ता मुक्तिं तस्य वदामि ते ॥ २१ ॥

"Thence, in accordance with the past deeds (*karma*) the soul is born as a male or a female or a neuter. Thus was described the transmigration of the soul. (Now) I will relate to you release."

-21-

Release is of two kinds. (i) immediate (ii) gradual. The meditator on forms is entitled only to gradual release. But the knower of truth is liberated immediately even while he lives in the body.

यस्तु शान्त्यादियुक्तः सन् सदा विद्यारतो भवेत् ।

स याति देवयानेन ब्रह्मलोकावधिं नरः ॥ २२ ॥

"One who is always devoted to peace etc., and takes delight in meditation, that person goes upto the world of *Brahmā* by the path of the gods."

-22-

While those who have performed, however zealously, the mere rituals return to the mortal world. Those who performed them with the meditation on their meaning and purpose do not return so. They reach the world of Brahmä through the path of the gods (*deva-yāna*), also called the path of light (*arcirādi-mārga*) as opposed to the path of smoke (*dhūma-mārga*) reserved for the mechanical, perfunctory performers of rituals. Again, the performers of rituals combined with meditation go along the northern path (*uttarāyana*) as contrasted from the (*dakshināyana*) or the southern path reserved for mere ritualists.

अर्चिभूत्वा दिनं प्राप्य शुक्लपक्षमथो ब्रजेत् ।

उत्तरायणमासाद्य संवत्सरमथो ब्रजेत् ॥ २३ ॥

"Becoming light, the *upāsakas* (those who accomplish rituals along with meditation or *upāsana*) leave the body in daytime in the bright fortnight of the moon (*s'ukla-paksha*) and by the *uttarāyana* or the northern path and thence attain to the world of *samvatsara*."

-23-

The soul in its ascent to the divine worlds till it reaches the abode of Brahmä is guided by the special guardian deities appointed for each of these worlds to the next one. These deities are called *amānavas* or *ätivāhikas*. The meditator (*upāsaka*) thus ascends progressively to higher and higher worlds till he attains the abode of Brahmä. (See *Chāndogya-upanishad* IV-15.6).

There, studying the Vedānta texts of identity in the prescribed way and realising the truth of non-duality of his self with Brahman-Reality, the meditator attains release along with Brahmä himself.

*brahmanā saha te sarve samprāpte pratisamcare* |  
*parasyānte kṛtātmānah praviś'anti param padam* ||

(See also *Brahma-sūtra*, IV-3-11).

Release is, as was said earlier, (i) immediate, or (ii) gradual. The first is the result of true knowledge here in the world and in the current body itself. It is liberation even while alive (*jīvan-mukti*) and immediate freedom (*sadyo-mukti*). The gradual release (*krama-mukti*) is the result of meditation (*upāsana*). It involves journey upwards till the world of Brahmā. For the one who knows the truth here itself there is no such going up or coming down. On death his vital airs dissolve themselves here on earth itself. (*atraiva samavanīyanta*. See *Brhādāranyaka-upanishad* V-2.II and VI-4.6).

आदित्यचंद्रलोकौ तु विद्युल्लोकमतः परम्।

अथ दिव्यः पुमान्कश्चिद्ब्रह्मलोकादिहैति सः ॥ २४ ॥

"He (the soul of the meditator) goes from the sun to the moon; thereafter, to the world of lightning. Then, a divine person (*amānava-purusha*), a celestial functionary appointed for this purpose), comes from the world of Brahmā."

-24-

The soul qualified by the power of meditation goes through several worlds like that of the sun, moon, air, water, of Indra and lightning, in its gradual ascension led by a divine functionary in each of these worlds till it reaches the world of Brahmā. (See *Brahmā-sūtra*, IV-3.4). See also *Kaushītaki-upanishad* I.3; *Chāndogya-upanishad* V-10, 1 & 2). The *upāsakas* are of two classes: (i) those who meditate only on the images like *sālagrāma*. They are *pratīka-upāsakas*; (ii) those who meditate on the

spiritual secrets like the five fires (*pañcāgni-vidyā*) developing dispassion and through that to inquiry into truth and eventual release.

The former meditators do not go to the world of *Brahmā*; only the latter do. (See *Brahmā-sūtra* IV-3.15).

दिव्ये वपुषि संधाय जीवमेवं नयत्यसौ ॥ २५ ॥

"Bestowing a divine body on the soul, he (the divine functionary) leads the soul on (to the world of *Brahmā*)."

-25-

ब्रह्मलोके दिव्यदेहे भुक्त्वा भोगान्यथेप्सितान् ।  
तत्रोषित्वा चिरं कालं ब्रह्मणा सह मुच्यते ॥ २६ ॥

"After enjoying the desired pleasures in the divine body (specially given) for a length of time, the soul (of the meditator) is released along with *Brahmā*."

The meditator (*upāsaka*) goes gradually from one celestial world to another and finally to the world of *Brahmā*. There, realizing the truth by Vedantic instruction into the identity of himself with Brahman - Reality attains release along with *Brahmā* called *Hiranyagarbha* who is himself the preceptor of that truth.

-26-

शुद्धब्रह्मरतो यस्तु न स यात्येव कुत्रचित् ।  
तस्य प्राणा विलीयन्ते जले सैन्धवखिल्यवत् ॥ २७ ॥

"But one who (has realized) the pure Brahman does not go anywhere. His vital airs merge with the elements (in this world itself) like the lump of salt in water."

-27-

*Brhadāranyaka-upanishad* (IV-4.6) declares that the



vital airs of the realized person are dissolved here and now and in the current body itself. They do not rise and go anywhere. There is no going and coming for a person who has realized the truth through knowledge of his own nature as one with that of Brahman. In release, all conditioning factors fall off and ignorance is fully neutralised.

Yājñavalkya tells Ārtabhāga that in the case of the death of the enlightened person, his vital airs settle along with the body, here itself. See *Brhadāranyaka-upanishad* III-2.11). The *Mahābhārata* says that the path of the released person is difficult to comprehend. This means that there is no such path. In other words, the released soul does not travel to any geographical destination like heaven, because he is the very Self of all that exists.

*sarvabhūtātma-bhūtasya samyag bhūtāni paśy'atah |  
devā api mārga muhyanti apadasya padaishinah ||*

The Vedāntas declare that the released soul attains Brahmanhood here and now (*atra brahma samas'nute*).

स्वप्नदृष्टा यथा सृष्टिः प्रबुद्धस्य विलीयते ।

ब्रह्मज्ञानवतस्तद्वद्विलीयन्ते तदैव ते ।

विद्याकर्मविहीनो यस्तृतीयं स्थानमेति सः ॥ २८ ॥

"Just as the creations seen in the dream dissolve on waking, the world dissolves in the same way for the person at the time of the dawn of knowledge of Brahman the truth. A person devoid of either rituals or meditation goes to the third position."

-28-

It was said earlier that those who carried out mere rituals went on their death to the world of the forefathers

and that those who added meditation to rituals reached the world of Brahmā. There are, however, a third class of people who are neither qualified for rituals nor for meditation. Such people attain the third place (*trtiya-sthāna*), which means that they are born as fleas, mosquitoes and worms whose lives are very short and whose births and deaths are very frequent. See *Chāndogya-upanishad*; *jāyasva mriyasva ity etat trtiyam sthānam* (V-10-8). See also *Brahma-Sūtra* (III-1.17).

भुक्त्वा च नरकान्घोरात्महारौरवरौरवान् ।  
पश्चात्प्राक्तनशेषेण क्षुद्रजन्तुर्भवद्दसौ ॥ २६ ॥

"After experiencing the agonies of the frightful hell like Raurava, the above third class of people are born as creatures by dint of the remainder of their deeds."

-29-

यूकामशकदंशादि जन्मासौ लभते भुवि ।  
एवं जीवगतिः प्रोक्ता किमन्यच्छ्रोतुमिच्छसि ॥ ३० ॥

"This (class of beings) obtain birth on earth as mosquitoes, lice and fly. Thus was described the destiny of the soul. What else (O Rāma) do you want to hear ?"

-30-

श्रीराम उवाच

भगवन्यत्त्वया प्रोक्तं फलं तु ज्ञानकर्मणोः ।  
ब्रह्मलोके चन्द्रलोके भुङ्क्ते भोगानिति प्रभो ॥ ३१ ॥

S'rī Rāma said

"O Lord ! Almighty ! It was stated by you that as a result of meditation and rituals, the concerned souls enjoy

the pleasures in the world of Brahmā and the world of the moon respectively."

-31-

गन्धर्वादिषु लोकेषु कथं भोगः समीरितः ।  
देवत्वं प्राप्नुयात्कश्चित्कश्चिदिन्द्रत्वमेव च ॥ ३२ ॥

"How does enjoyment result in the worlds like that of the Gandharvas ? How is it that someone obtains the status of a celestial being and someone else the status of Indra ?"

-32-

एतत्कर्मफलं वास्तु विद्याफलमथापि वा ।  
तद्ब्रूहि गिरिजाकान्त तत्र मे संशयो महान् ॥ ३३ ॥

"It may be the result of deeds (*karma*) or meditation (*upasanā*). Please tell me, O, the beloved of the daughter of the Mountains ! There is a great doubt in me regarding that matter."

-33-

श्रीभगवानुवाच

तद्विद्याकर्मणोरेवानुसारेण फलं भवेत् ।  
युवा च सुन्दरः शूरो नीरोगो बलवान्भवेत् ॥ ३४ ॥

The Lord said

"There will accrue the results in accordance with the degrees of excellence whether in the performance of rituals or meditation, as the case may be. One becomes a handsome youth, brave, healthy and strong (according to the ritualistic acts or meditation)."

-34-

सप्तद्वीपां वसुमतीं निष्कण्टकं भुङ्क्ते यदि ।  
स प्रोक्तो मानुषानन्दस्तस्माच्छतगुणो मतः ॥ ३५ ॥

"If such a young prince rules the entire earth with its seven continents without any hindrance, the joy (of that prince) is said to be one unit of human bliss. A hundred times that joy is said." (contd).

-35-

मनुष्यस्तपसा युक्ते गन्धर्वो जायतेऽस्य तु।  
तस्माच्छतगुणो देवगन्धर्वाणां न संशयः ॥ ३६ ॥

"To be the joy of the man becoming Gandharva through austerity. A hundred times this joy is that of the *Deva-gandharva*. There is no doubt."

-36-

एवं शतगुणानन्द उत्तरोत्तरतो भवेत्।  
पितृणां चिरलोकानामाजानसुरसंपदाम् ॥ ३७ ॥

"In this way, the joys of the forefathers dwelling for long in their worlds and the gods who attained their status through their credit of rituals increases hundred-fold at every higher state."

-37-

देवतानामथेन्द्रस्य गुरोस्तद्वत्प्रजापतेः।  
ब्रह्मणश्चैवमानन्दाः पुरस्तादुत्तरोत्तरम् ॥ ३८ ॥

"Thus the joys of the gods, of Indra, similarly of Prajāpati, the preceptor (of the gods) and that of Brahmā is each of them respectively hundred times more than the preceding."

-38-

ज्ञानाधिकात्सुखाधिक्यं नान्यदस्ति सुरालये।  
श्रोत्रियोऽवृजिनोऽकामहतो यश्च द्विजो भवेत् ॥ ३९ ॥

"In the heaven, the excellence of joy is due to the excellence of ritualistic acts and meditation; nothing else

is the cause. One who has mastered the Vedas (*śrotriya*), is sinless and is unconquered by lust is the twice-born."

-39-

तस्यायेवं समाख्याता आनन्दाश्चोत्तरोत्तरम् ।

आत्मज्ञानात्परं नास्ति तस्मादशरयात्मज ॥ ४० ॥

"O, Son of Das'aratha ! To this *s'rotriya* (who is a knower of truth (*ātman*))' all the increasing joys earlier mentioned (accrue at the same time). Hence there is nothing higher than the knowledge of truth (*ātman*)."

-40-

In the *Taittirīya-upanishad* (II-viii-1) a calculus of joy is given as follows :

The joy of a prince who is young, good, learned, strong, vivacious and is ruling the entire earth full of wealth is taken as one measure or unit of human joy. This multiplied hundred-fold will be the joy of *manushya-gandharvas*; a hundred times more than this will be joy of the forefathers; a hundred times more than this will be the joy of those born as gods in heaven; a hundred times this will be the joy of the *karma-devas*; a hundred times this will be the joy of the natural gods in heaven; a hundred times this joy will be that of Indra; a hundred times this will be that of Brhaspati; a hundred times this will be that of *Virāt*; a hundred times this will be the joy of Hiranyagarbha. One can imagine in this way the infinity of joy of Brahman, the supreme Self of all. Such a joy belongs to the realised soul, a *s'rotriya*, the learned, sinless and desireless. Learning and sinlessness are common to all; but the desirelessness is the result of increasing discipline. Hence for the realization of the supreme Self desirelessness is the most perfect means.

All that passes for pleasure in the worldly life is but a tiny reflection of the infinite bliss of supreme Self. See *Brhadäranyaka-upanishad* IV-3.32.

ब्राह्मणः कर्मभिर्नैव वर्धते नैव हीयते ।

न लभ्यः पातकेनैव कर्मणा ज्ञानवान्यदि ॥ ४१ ॥

"The wise man (who has realized the truth) does not grow nor decline by ritualistic acts. If there were such a wise man, he certainly will not be touched by the sinful acts."

-41-

The realized man of true knowledge is beyond good and evil. Yet his wisdom will not contravene the moral rules of humanity. He will be far from unrighteousness. (See *Brahma-sūtras*, IV-1.13, IV-1.14, See also *Brhadäranyaka-upanishad*, IV-4.22.)

तस्मात्सर्वाधिको विप्रो ज्ञानवानेव जायते ।

ज्ञात्वा यः कुरुते कर्म तस्याक्षय्यफलं भवेत् ॥ ४२ ॥

"The wise man is born superior to everything with the full knowledge (of his past births). Doing his duties knowingly, the fruits of his acts will yield inexhaustible fruits."

-42-

The wise man mentioned here is one whose pursuit of truth is externally interrupted. This verse seems to contain the idea in the *Bhagavad-gītā* (VI-41,42, 43, 44) that one who has been interrupted in his quest for true knowledge is born either in the family of the rich or of those devoted to the pursuit of knowledge though poor so as to continue his own search for wisdom without forgetting his past. Jada Bharata in the *Bhāgavata-purāṇa* is an outstanding example of this phenomenon. The commentary *Balānandinī* gives another interpre-

tation. It says that one who serves the knower of truth will attain release in due course.

यत्फलं लभते मर्त्यः कोटिब्राह्मणभोजनैः।

तत्फलं समवाप्नोति ज्ञानिनं यस्तु भोजयेत् ॥ ४३ ॥

"Whatever benefit a mortal being gets by feeding ten millions of *brāhmanas*, that same benefit he will obtain by serving food to a person of true knowledge."

-43-

ज्ञानवन्तं द्विजं यस्तु द्विष्यते च नराधमः।

स शुष्यमाणो म्रियते यस्मादीश्वरः एव सः ॥ ४४ ॥

"One who hates the twice-born who is possessed of liberating wisdom is the basest of human beings. He perishes withering away (by disease). Hence, the wise man is God Himself."

-44-

In the *Bhagavad-gītā* (VII-18) the Lord declares that the man of true knowledge is one with Himself (*jñāni tu ātmaiva*).

उपासको न यात्येव यस्मात्पुनरधोगतिम्।

उपासनरतो भूत्वा तस्मादास्य सुखी नृप ॥ ४५ ॥

"Therefore, the meditator (as distinguished from the ritualist) does not fall into the depths of sorrow. O, king ! (*Rāma*), hence, taking joy in meditation (on Me) be happy."

-45-

Thus ends the eleventh chapter called the *Establishment of the nature of the Soul*, in the *S'iva-gītā* called the *Upanishad*, the *Brahma-vidyā* and *Yoga-s'āstra* in the form of a dialogue between *S'iva* and *Rāma* in *S'rī Padma-purāṇa*.

## Chapter XII

श्रीराम उवाच

भगवन्देवदेवेश नमस्तेऽस्तु महेश्वर।

उपासनविधिं ब्रूहि देशं कालं च तस्य तु ॥ १ ॥

**S'ri Rāma said**

"O Almighty ! The Lord of the gods ! The great ruler of the Universe ! Prostrations unto Thee. Tell me the rules of meditation, its place and time too."

-1-

ईश्वर उवाच

शृणु राम प्रवक्ष्यामि देशकालमुपासनम्।

मदंशेन परिच्छिन्ना देहाः सर्वदिवौकसाम् ॥ २ ॥

**The Lord said**

"O Rāma! I will tell thee the meditation, its time and place. The bodies of all the deities are but the limited manifestations of My aspect."

-2-

The *Bhagavad-gītā* tells us that the world of all beings is one aspect of His glory (XV-7 and also 12). It also declares that whatever possesses glory and power is born of His splendour (X-41). See the entire Chapter X and XI of the *Gītā* for that matter. Also the *Brahma-sūtra* II-3.43. "The shepherds are Brahman; the gamblers are Brahman; the slaves are Brahman" say the Ātharvanikas. The *S'vetās'vatara-upanishad* declares that Brahman is woman, man, young lad, young lass and the old man walking with a stave. It is manifest in myriad forms (IV.3). It follows that every name and form, not merely the deities, are the manifested aspects of Brahman.



ये त्वन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः।  
तेऽपि मामेव राजेन्द्र यजन्त्यविधिपूर्वकम् ॥ ३ ॥

"Those devotees who worship with faith the gods other than Me, they too worship only Me though without following the conventional rules, O the king of kings !

-3-

This verse is practically an echo of the *Bhagavad-gītā* (IX-23). The worship of other minor gods will however yield only small results (*antavattu phalam teshām bhavaty alpamedhasām. Bhagavad-gītā, VII-23*).

यस्मात्सर्वमिदं विश्वं मत्तो न व्यतिरिच्यते।  
सर्वक्रियाणां भोक्ताहं सर्वस्याहं फलप्रदः ॥ ४ ॥

"Therefore all this universe does not exist apart from Me. I am the enjoyer (of the fruits) of all actions. I am the bestower of the results of all (actions)."

-4-

Actions themselves, being inert, cannot determine or distribute their own results. Only the supreme intelligence, God, could do that (See *Brahma-sūtras*, III-2.38 and III-2.41).

Since God is all, He is the bestower of the results as well as the enjoyer of those results. The individual soul does not have an existence or reality of its own. Wisdom lies in realizing this truth and abandon all notions of agency and enjoyership of one's actions and their results.

See *Bhagavad-gītā* (VII-7) where the Lord says that there is nothing other than Himself. See *Brhadāraṇyaka-upanishad* (IV-4-19) which declares that there is nothing whatsoever here over and above Brahman (*na iha nānā asti kincana*).

येनाकारेण येन मर्त्या मामेवैकमुपासते।

तेनाकारेण तेभ्योऽहं प्रसन्नो वाञ्छितं ददे ॥ ५ ॥

"In whichever form the mortal beings worship (meditate on) Me and Me alone, I appear to them in that form and grant their wishes."

-5-

In the *Bhagavad-gītā*, (IV-11) the Lord says that He blesses the devotees in accordance with the mode of their worship. Again in VII-21, He promises that He will strengthen the faith of the devotees in whichever form one likes to worship him.

However, it must be remembered that the worshipper of lesser deities reach only those deities and get what those deities could offer while the worshippers of the Lord reach the highest of abodes. See *Gītā* : *devān devayajo yānti mad-bhaktā yānti māmapi*. (VII-23).

विधिनाऽविधिना वापि भक्त्या ये मामुपासते।

तेभ्यः फलं प्रयच्छामि प्रसन्नोऽहं न संशयः ॥ ६ ॥

"Whoever worship me with devotion either according to rules or with no rules, I present Myself to them and bestow on them the fruits thereof. There is no doubt."

-6-

Worship may be according to conventional rules if that were possible. If not the Lord sees the sincerity of the devotees and dismisses as unimportant any laxity in the regimen of worship.

अपि चेत्सुदुराचारो भजते मामनन्यभाक्।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ७ ॥

"Even if one of wicked conduct worships Me alone thinking of nothing else, he shall be deemed to be a good

man. Indeed, he has chosen the very proper course of action (in doing so)."

-7-

This verse is an echo of the *Bhagavad-gītā* (IX-30). Devotion to God normally entails chaste morals. The wicked man who is also a devotee of God, if there could be one such at all, is by virtue of his devotion at heart deemed good because he is not, like a materialist, a hedonist or an atheist, denying the unseen verities and values, nor is he unwilling to grant the presence of an overriding power like God over his destinies. He is humble and subdued in this recognition of the supreme rule of the universe. Such a person will never be running blindly after ephemeral delights in preference to permanent felicities of dwelling in God.

Hence this above verse should be taken to mean the high redemptive power of God's grace against which other considerations simply fail to prevail. Sītā in Vālmīki's *Rāmāyana* tells us that there is no one free from defect: *na kaścid na aparādhyati*).

The *Bhagavata-purāṇa* says that one can attain God even through fear as in the case of Kamsa, or hate as in the case of S'is'upāla (VII Skanda, 25-31). This is a *praudhī-vāda* to prove the power of grace, not that hate and fear are alternative ways to win it.

स्वजीवत्वेन यो वेत्ति मामेवैकमनन्यधीः।

तं न पश्यन्ति पापानि ब्रह्महत्यादिकान्यपि ॥ ८ ॥

"Even great sins like the murder of a *brāhmaṇa* do not get attached to one who knows Me alone as his own Self, not thinking of anything else."

-8-

S'ankara says in his *Tripura-sundarī-veda-pāda-stavam* (82) that the knots of the heart having been destroyed by the grace of the Mother, the seer looks at everything as his own Self and does not hate or grieve (*svātmatvena jagan matvā tato na vijugupsate*). See *Mundaka-upanishad* (II-2-8). The verses in the *Bhagavad-gītā* (VI, 29-32) declare "One who sees everything in his own image, he will be happy when others are happy and will be unhappy when they are unhappy." Thus he will toil for the world's welfare and reduction of its travails.

उपासाविधयस्तत्र चत्वारः परिकीर्तिताः।

संपदारोपसंवर्गाध्यासा इति मनीषिभिः ॥ ६ ॥

"In this context the kinds of meditation are well known to be four. They are laid down by the wise elders as (i) *sampat* (ii) *āropa* (iii) *samvarga* and (iv) *adhyāsa*."

-9-

These four kinds of meditation are explained in the following verses.

अल्पस्य चाधिकत्वेन गुणयोगाद्विचिन्तनम्।

अनन्तं वै मन इति संपद्विधिरुदीरितः ॥ १० ॥

"The meditation on an inferior object as endowed with qualities belonging to objects superior to it is called *sampat*. The example is the meditation as "Mind is infinite".

-10-

Just as the modifications and functions (*vrttis*) of the mind are infinite, similarly the Vis'vedevas are infinite, One who meditates on the mind as Vis'vedevas because of this similarity between the two gets infinite worlds. So

states the *Brhadāranya-upanishad* (III-1.9) In this the importance is given to the mind, not to the Vis'vedevas.

A part of Aśvāmedha sacrifice, for another instance, can be meditated as the whole of the Aśvamedha to get the same results. Again, to meditate on one's own soul as Brahman is also this variety called *sampad-upāsana*.

विधावारोप्य योपासा सारोपः परिकीर्तितः।

यद्वदोकारमुद्गीथमुपासीतेत्युदाहृतः ॥ ११ ॥

"The *āropa* meditation is on the subsidiary by superimposing on it the principal, as exemplified in "Meditate on the *Om* as *Udgīta*".

The mystic syllable *Om* is superimposed on the *Udgīta* which is the principal and meditated on as such. Here the importance is to the principal. For another example, the sun is meditated on as Brahman. (See *Chāndogya-upanishad* (I-1.9 and III-19.1). In this, the importance is given to Brahman, not to the superimposed sun.

Both the *sampat* and the *āropa* meditations are called *pratīka-upāsanas* or meditation on symbols and images.

-11-

आरोपो बुद्धिपूर्वेण य उपासाविधिश्च सः।

योषित्यग्निमतिर्यत्तदध्यासः स उदाहृतः ॥ १२ ॥

"When the superimposition is done with the full knowledge of what it implies it is stated to be *adhyāsa* as in the case of the woman being imagined as fire."

-12-

In the *Pancāgni-vidyā* or Meditation on the Five Fires, it is stated that heaven, rain, earth, the male and

the woman are the five fires in which the oblations of faith, *soma*, rainwater, food and seminal fluid respectively are offered. The last fire is the woman. The soul descends into the five fires along with the oblations and gets embodied in the woman's womb wherein the fifth oblation of seminal fluid is offered by the father of the child.

This meditation on the woman as the fifth fire belongs to the class of *adhyāsa*. The *samvarga* meditation is explained in the next verse.

क्रियायोगेन चोपासाविधिः संवर्ग उच्यते।

संवर्तवायुः प्रलये भूतान्येकोऽवसीदति ॥ १३ ॥

"The mode of meditation on the ground of similarity of function (*kriyā-yoga*) is called *samvarga*. The cosmic air known as *samvarta* withdraws all beings into itself and makes them one at the time of deluge".

-13-

An example of this kind of meditation is that of cosmic air (*samvarga*) as one with the vital air (*prāna*) on the basis of the similarity of their functions. Just as the cosmic air withdraws everything into itself at the time of the deluge, the vital air in a person's body withdraws every sense organ into itself during deep sleep. Hence, one may meditate on these two airs as identical.

The account of meditation has been given above according to the commentary *Bālā-nandinī* on the *S'iva-gītā*. Sometimes the names of these meditations are given slightly differently as (i) *sampat* (ii) *adhyāsa* (iii) *kriyā-vis'eshā* and (iv) *samskāra*. See S'ankara's commentary on the *Brahma-sūtra* (I-1.4). The last of the meditation involves the meditation on one self as Brahman in order to get the fitness (*samskāra*) to perform a sacrifice.

उपसंगम्य बुद्ध्या यदासनं देवतात्मना ।

तदुपासनमन्तः स्यात्तद्वहिः संपदादयः ॥ १४ ॥

"The meditation done self-consciously in a position of close proximity with the deity (to be worshipped as one with oneself) is called inner meditation. *Sampat* etc., are outer (meditations)."

-14-

The inner meditation (*antaranga-upāsana*) leads to the unitive experience. This is the case of the Vedānta study (*s'raavana*), reflection on the truth and substance of the Vedānta texts (*manana*) and the continued contemplation on the truth so ascertained to make it one's own direct experience and realization (*nididhyāsana*).

ज्ञानान्तरानन्तरितसजातिज्ञानसंततेः ।

संपन्नदेवतात्मत्वमुपासनमुदीतिरम् ॥ १५ ॥

"Meditation is explained as the attainment of oneness with the deity meditated on through the continuous contemplation of that deity without interruption by any other thought."

-15-

Meditation must be uninterruptedly directed on a single object of devotion. No other thought on any object of a different nature must be entertained. This should be done till the mind becomes one with the object.

संपदादिषु बाह्येषु दृढबुद्धिरुपासनम् ।

कर्मकाले तदङ्गेषु दृष्टिमात्रमुपासनम् ।

उपासनमिति प्रोक्तं तदङ्गानि ब्रुवे शृणु ॥ १६ ॥

"In the case of external meditations like *sampat* (earlier mentioned) the attainment of steadfastness of

mind is the goal. At the time of performing religious rituals, meditation is the attention to their accessories. Regarding the meditation on attributeless Brahman (*nirguna-brahman*) and God with attributes (*saguna-brahman*), I will tell you the features of that. Listen."

-16-

तीर्थक्षेत्रादिगमनं श्रद्धां तत्र परित्यजेत्।

स्वचित्तैकाग्रता यत्र तत्रासीत् सुखं द्विजः॥ १७॥

"A twice-born should abandon the interest in the pilgrimage to holy places and to holy waters. Wherever he gets the one-pointedness of mind, there he should take his seat."

-17-

As meditation is on the subtle inner being, the external accessories like the bath in the holy rivers and pilgrimage to sacred spots are relatively unimportant for the reason that the meditator of this inward type is already endowed with the mental discipline.

कम्बले मृदुतले वा व्याघ्रचर्मणि वास्थितः।

विविक्तदेशे नियतः समग्रीवशिरस्तनूः॥ १८॥

"Seated on the woollen blanket or any other soft spread or on the tiger-skin, in a solitary spot, as a rule, and keeping the head, body and neck in a straight line" (contd).

-18-

अत्याश्रमस्थः सकलानीन्द्रियाणि निरुध्य च।

भक्त्याथ स्वगुरुं नत्वा योगं विद्वांश्च योजयेत्॥ १९॥

"Getting beyond the conventional *āsr'amas*, (applying the sacred ash etc., to the body), controlling all



the sense-organs, then propitiating the preceptor with devotion, fully instructed in Yoga (by the preceptor), one should control the breath (to attain the control of mind)."

-19-

The *Skānda-purāna* (in *Brahma-gītā*) says that wearing the sacred ashes along with the suitable chant is called *atyās'rama*. See also *Kaivalya-upanishad*.

In the *Bhagavad-gītā* (VI.11-14, 20, 24, 26) the method of meditation has been laid down which is an echo of the above verses in the *S'iva-gītā*.

यस्त्वविज्ञानवान्भवत्यव्यक्तमनसा सदा ।

तस्येन्द्रियाण्यवस्थानि दुष्टाश्च इव सारथेः ॥ २० ॥

"For one who is not possessed of true knowledge and whose mind is deluded always, his senses are not in control, like the wild horses uncontrolled by the charioteer."

-20-

विज्ञानिनस्तु भवति यत्नेन मनसा सह ।

तस्येन्द्रियाणि वस्थानि सदश्च इव सारथेः ॥ २१ ॥

"For the enlightened man, on the contrary, mind along with the senses is under control by effort like the obedient horses controlled by the charioteer."

-21-

यस्त्वविज्ञानवान्भवत्यमनस्कः सदा शुचिः ।

न स तत्पदमाप्नोति संसारमपि गच्छति ॥ २२ ॥

"One whose mind is unsteadfast, though pure, but yet not possessed of true knowledge, does not attain the state of release, but attains only the cycle of birth and death."

-22-

Control of mind and the senses, however good, useful and necessary they are, are yet not sufficient for release which is obtained only by true knowledge. "The world being an illusory projection can be removed only by knowledge that cancels the illusion. Good conduct will not by itself be enough. That is why the scripture declares: *jnānād eva tu kaivalyam* (Release is only through knowledge). There is no other way (*na anyah panthā ayanāya*).

विज्ञानी यस्तु भवति समनस्कः सदा शुचिः।

स तत्पदमवाप्नोति यस्माद्भूयो न जायते ॥ २३ ॥

"One, however, who is steadfast in mind, ever pure and possessed of true knowledge attains that state (of release). Hence (he) is not born again."

-23-

विज्ञानसारथिर्यस्तु मनःप्रग्रह एव च।

सोऽध्वनः पारमाप्नोति ममैव परमं पदम् ॥ २४ ॥

"One for whom reason is the charioteer and mind is the reins (of the horses), crosses the distant way and reaches My supreme abode."

-24-

This verse reminds us of the famous metaphor of chariot in the *Katha-upanishad* (I-3.3). "Know the Self as the one who travels in the chariot; the body as the chariot; the reason as the charioteer; the mind as the reins; the senses as the horses and the sense-objects as the road for the chariot."

हृत्पुण्डरीकं विरजं विशुद्धं विशदं तथा।

विशोकं च विचिन्त्यात्र ध्यायेन्मां परमेश्वरम् ॥ २५ ॥

"Reflecting on the heart-lotus as blemishless, pure,

clean and sorrowless, meditate on Me the supreme Lord (as abiding) there."

-25-

The heart is called the city of Brahman, (*brahma-pura*), the lotus (*pundarikam*) and the mansion (*ves'ma*) of (Brahman). One should meditate on Brahman as the Self in the little ether (*dahara-ākās'a*) in the heart.

अचिन्त्यरूपमव्यक्तमनन्तममृतं शिवम्।

आदिमध्यान्तरहितं प्रशान्तं ब्रह्म कारणम् ॥ २६ ॥

"I am Brahman the cause (of the world), the unthinkable, unmanifest, infinite, immortal, devoid of beginning or middle or the end and tranquil."

-26-

एवं विभुं चिदानन्दमरूपमजमद्भुतम्।

शुद्धस्फटिकसंकाशमुमादेहार्धधारिणम् ॥ २७ ॥

"(Meditate on Me the supreme Lord) who is all-pervasive, of the nature of Consciousness and Bliss, formless, unborn, wonderful, transparently clear like the pure crystal and the bearer of Umā as half of My body."

-27-

व्याघ्रचर्माम्बरधरं नीलकण्ठं त्रिलोचनम्।

जटाधरं चन्द्रमौलिं नागयज्ञोपवीतिनम् ॥ २८ ॥

"(Meditate on Me) as wearing the skin of the tiger, of blue throat, with three eyes, with matted locks, donning the moon on the head and adorning the snake as the searched thread."

-28-

व्याघ्रचर्मोत्तरीयं च वरेण्यमभयप्रदम्।

पराभ्यामूर्ध्वहस्ताभ्यां विभ्राणं परशुं मृगम् ।  
भूतिभूषितसर्वाङ्गं सर्वाभरणभूषितम् ॥ २६ ॥

"(May you meditate on Me) as wearing the tiger-skin as the upper cloth, the chief of all beings, the bestower of fearlessness, bearing with the uplifted arms the *paras'u* (axe) and *mrga* (the deer), adorned by all kinds of ornaments and with all the parts of the body beautified by the sacred ash."

-29-

एवमात्मारणिं कृत्वा प्रणवं चोत्तरारणिम् ।  
ध्याननिर्मथनाभ्यासात्साक्षात्पश्यति मां जनः ॥ ३० ॥

"Thus, making oneself the (lower) *arani* wood and making the *omkāra* the upper *arani* wood, by churning them by the repeated practice of meditation, the person sees Me directly."

-30-

वेदवाक्यैरलभ्योऽहं न शास्त्रैर्नापि चेतसा ।  
ध्यानेन वृणुते यो मां सर्वदाहं वृणोमि तम् ॥ ३१ ॥

"I am not attained by mere Vedic chanting nor by learned texts, nor even by mental thought. One who chooses to reach me by continued meditation, I always choose him."

-31-

God cannot be reached by logic and dialectics, nor by mastering the texts. By turning the concentration completely and to the exclusion of everything else on Him alone as the sole object and centre, one can hope for His redeeming grace to descend and claim him.

See *Katha-upanishad* (I-2.9 and I-2.23) as a source for this idea.

*naishā tarkena matirāpaneyā proktānyenaiva  
sujñāyā preshtā.* (also I-2.7 and also I-2.8).

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः।

नाशान्तमानसो वापि प्रज्ञानेन लभेत माम्॥ ३२॥

"One who has not desisted from bad conduct, who has not developed tranquility, who has no concentration, whose mind is restless cannot attain Me, even if he claims to have knowledge."

-32-

This verse is a close echo of *Katha-upanishad* (I-2.24). The Lord can be attained only by true knowledge. It is not possible to have this true knowledge if one is ethically deficient. In this verse emphasis is laid on ethical purity.

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चो यः प्रकाशते।

तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते॥ ३३॥

"Knowing "I am that Brahman" which is manifest in the worlds of waking, dream and sleep, one is liberated from all bonds."

-33-

The three states of experience, waking, dream and deep sleep are to be analysed by a man of discernment to know that in all these three states, the one consciousness is invariably present as witness and that is Brahman, the very Self of the individual.

In the waking state, there is a contact with a world outside through the senses and the mind. It is difficult to determine in this state as to which is the real self of the person. Is it the senses, mind or what ? In dream state

this uncertainty is diminished by the fact that neither the external world nor the senses are present in that state. But still, mind at least is present. In deep sleep this mind also is absent. Hence neither the senses nor the mind could be taken as the Self. Anything which is present only occasionally cannot be one's constitutive being. The witnessing consciousness is, on the contrary, present in all the states. In sleep, it is present as a witness unto the *absence* of everything in that state. This is further substantiated by the fact of the recollection on waking that during sleep one was not aware of anything and that one was happy. There cannot be a recollection of any sort without a first-hand encounter earlier. So the presence of the Self, not only in waking and dream, but also in sleep is easily ascertained as the reality behind all experiences. That Self is Brahman. "I am Brahman" is the self-experience.

"I am Brahman" is one of the great texts (*mahāvākyas*) declaring the oneness of the self with Brahman. (See *Brhadāranyaka-upanishad* III - 4.10).

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।  
तज्ज्योतिर्लक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ ३४ ॥

"I am the experiencer, the experienced objects and the experience itself; am the Witness Self in all the three states (of waking, dream and sleep); the mere undifferented consciousness, the eternally auspicious S'iva of the nature of luminosity."

-34-

The *S'vetās'vatara-upanishad* (I-12) says "*bhogyam preritāram ca matvā sarvam proktam trividham brahma etat*". It is the one reality that appears as the entire

gamut of experiences and the objects thereof. It is as much an illusion that the individual soul is the experiencer as to think that one is the acting agent. The *Bhagavad-gītā* (III-27) tells us that it is the deluded person that thinks that he is the initiator of actions (*ahamkāra-vimūdhātmā-kartā aham iti manyate*).

कोटिमध्याह्नसूर्याभं चन्द्रकोटिसुशीतलम् ।

सूर्यचन्द्राग्नियनं स्मेरवक्त्रसरोरुहम् ॥ ३५ ॥

"Luminous like billions of the midday sun, cool like billions of moon, having the sun, the moon and the fire as three eyes and the comely countenance like a beautiful lake, (on this one should meditate)."

-35-

After having described reality as attributeless (*nirguna*) to be known (*jñeya*), the same reality with attributes (*saguna*) is described for the purpose of meditation (*dhyeya*).

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

सर्वाध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ३६ ॥

"One Lord is hidden in all the beings, all-pervasive, the inner Self of all beings, the one presiding over all existence, one who lives in all, Witness-intelligence, mere secondless and attributeless (Reality)."

-36-

This is from the *S'vetās'vatara upanishad* (VI-11).

एको वशी सर्वभूतान्तरात्मायेकं बीजं नित्यदा यः करोति ।

तं मां नित्यं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शान्धती नेतरेषाम् ॥ ३७ ॥

"One Lord is the indwelling Self of all beings, the

controller, who makes one seed (material cause) always, those wise men who constantly keep in mind such a Lord who I am, it is for them only there is eternal peace, not for others."

-37-

The seed of the world-creation is *māyā*. The Lord uses this *māyā* which is his power for producing the world. Since it is His own power, the world gets a sort of reality for itself. The wise men discern the root of all creation as *māyā*, dismiss it as unreal and cling to the Lord who weilds that power and who is its owner. (See *Katha-upanishad*: II-2-12)

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ३८ ॥

"Just as one fire entering the world assumes various forms of the objects, similarly the one Lord who is the indwelling Self of all beings is not touched by the sorrows of the world and is outside them."

-38-

(See *Katha-upanishad* II-2.9). Fire assumes the forms of the objects like iron, grass, wood etc., which it burns but is itself not affected by the burning. Similarly, the Lord, though the inner self of all and has assumed the forms of the things of creation, is yet transcendent to them. He is in, and at the same time out of, the world-happenings. In other words, the world-creation does not exhaust the possibilities of God. Even when the world has ceased to exist, God will continue to exist. But if there were no God, there would be no creation at all. Just as fire could exist even without objects for it to burn, so also God. See *S'vetās'vatara-upanishad* I-13. for a similar idea.



वेदेह मां यः पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।  
स एव विद्वानमृतोऽत्र भूयान्नान्यः पन्था अयनाय विद्यते ॥ ३६ ॥

"One who knows here in this life itself this Great Person of the hue of the sun and beyond darkness, he alone is the wise man and becomes immortal here. There is no other path known for release."

-39-

See *S'vetäs'vatara-upanishad*, III-8, III-21.

हिरण्यगर्भं विदधामि पूर्वं वेदांश्च तस्मै प्रहिणोमि योऽहम्।  
तदेवमीड्यं पुरुषं पुराणं निश्चित्य मां मृत्युमुखात्प्रमुच्यते ॥ ४० ॥

"I created the Hiranyagarbha, (the first of all the souls) and taught him the Vedas. Knowing for certain that I am that Person, ancient and to be propitiated, one is released from the jaws of death."

-40-

See *S'vetäs'vatara-upanishad* VI-8.

एवं शान्त्यादियुक्तः सन्वेत्ति मां यस्तु तत्त्वतः।  
निर्मुक्तदुःखसंतानः सोऽन्ते मय्येव लीयते ॥ ४१ ॥

"In this way, one who knows Me truly and possessed of tranquility etc., freed once and for all from the stream of sorrow merges in Me alone at the end."

-41-

Thus ends the twelfth chapter called the *Yoga of Instruction in Meditation* in the dialogue between Lord S'iva and Rāma in the *Si'va-gītā* which is an *Upanishad*, *Brahma-vidyā* and *Yoga-s'āstra* occurring in the latter part of *S'ri Padma-purāna*.

## Chapter XIII

सूत उवाच

एवं श्रुत्वा कौसलेयस्तुष्टो मतिमतां वरः ।  
पप्रच्छ गिरिजाक्रान्तं सुभगं मुक्तिलक्षणम् ॥ १ ॥

**Sūta said**

Having listened thus (to the Lord,) Rāma, the foremost among the discerning people, highly pleased, asked (S'iva) the Beloved of Pārvatī, about the nature of release which is auspiciousness.

-1-

श्रीराम उवाच

भगवन्करुणाविष्टहृदय त्वं प्रसीद मे ।  
स्वरूपलक्षणं मुक्तेः प्रब्रूहि परमेश्वर ॥ २ ॥

**S'rī Rāma said**

"O Lord of the universe ! Almighty, whose heart is filled with compassion ! Be pleased with me. Tell me the essential nature of release."

-2-

श्री भगवान् उवाच

सालोक्यमपि सारूप्यं साष्टर्यं सायुज्यमेव च ।  
कैवल्यं चेति तां विद्धि मुक्तिं राघव पञ्चधा ॥ ३ ॥

**The Lord said**

"O Rāma ! Know release to be of five kinds : (i) to be in the world of S'iva; (ii) to get the same form as S'iva, (iii) to possess equal lordship with S'iva, (iv) to be united with S'iva, and (v) total release."

-3-

Five kinds of release are (i) *sālokya*, (ii) *sārūpya*, (iii) *sāmīpya*, (iv) *sāyujya* and (v) *kaivalya*. The first four are the result of worship and *saguna-upāsana* or meditation on Lord S'iva with attributes. The last one, however, is absolute release resulting from true knowledge of reality as one with one's own self. This is the release in the strict sense of the term; others are more or less figurative, not being complete release. See S'ankara's *S'ivānanda-lahari*.

मां पूजयति निष्कामः सर्वदा ज्ञानवर्जितः ।

स मे लोकं समासाद्य भुङ्क्ते भोगान्यथेप्सितान् ॥ ४ ॥

"One who worship Me always without personal desires, though not yet possessed of true knowledge, attains My world and enjoys all pleasures according to his desires."

-4-

This is the *sālokya* release. The person getting this release does not as yet possess the knowledge of the true nature of the Lord, but is full of piety and selflessness.

ज्ञात्वा मां पूजेद्यस्तु सर्वकामविवर्जितः ।

मया समानरूपः सन्मम लोके महीयते ॥ ५ ॥

"But one who worships Me without any personal desires but knowing Me fully, attains a form equal to Mine and exists gloriously in My world."

-5-

This is *sārūpya* release.

इष्टापूर्तादिकर्माणि मत्प्रीत्यै कुरुते तु यः ।

यत्करोति यदश्नाति यज्जुहोति ददाति यत् ॥ ६ ॥

"But one who performs the rituals ordained by the

scripture, renders social service with the aim of winning My grace, whatever he does, whichever he eats, whatever he offers as oblation, whatever he gives as gifts" (contd.)

-6-

यत्तपस्यति तत्सर्वं यः करोति मदर्पणम्।

मल्लोके स श्रियं भुङ्क्ते मत्तुल्यं प्राभवं भजन् ॥ ७ ॥

"Whatever penance he observes, one who does all this as offering unto Me, he, commanding glory equal to Mine, enjoys all felicity in My world."

-7-

The 6th and the 7th verses describe the release called *sāyujya*. Though it is said here that the released person commands a glory equal to that of the Lord, that glory is limited to powers other than creatorship etc.

See the *Bhagavad-gītā* (IX-27).

यस्तु शान्त्यादियुक्तः सन्मामात्मत्वेन पश्यति।

स जायते परं ज्योतिरद्वैतं ब्रह्म केवलम्।

अतः स्वरूपावस्थानं मुक्तिरित्यभिधीयते ॥ ८ ॥

"One who is endowed with calm mind etc., sees Me as being his very Self, he remains as Brahman merely (without any difference), one without a second and of the nature of transcendental light. Hence, to remain in one's own nature (as Brahman) is called release."

-8-

The person aspiring to get release must have the fourfold qualifications: (i) Discrimination between the permanent and the fleeting : (ii) the calmness of mind, control of the senses, renunciation of the sense of 'I' and

'mine', endurance, faith and tranquility (iii) Dispassion towards all delights both here in this world and in heaven (iv) an intense longing for release.

Having developed these qualities, one should approach a teacher, get instruction from him in the scripture disclosing the oneness and identity of Brahman and oneself, reflect on that teaching independently and, once convinced of the truth of that teaching, concentrate on it till it becomes his own realization and felt experience.

Brahman is one's own self and none other. Identity texts like "That thou art" (*tat tvam asi*) affirm this truth only. This text is not like the statement "Blue is the lotus" where blue is not lotus; nor is the lotus necessarily blue. 'Blue' and 'lotus' here are entities related as substance and attribute, different intrinsically from one another. But in the identity texts, on the contrary, a unitive meaning (*akhanda-artha*) is conveyed. The "thou" and the "that" can be mutually transposed as "Brahman is thou" and "Thou art Brahman". Hence the statement "The individual soul is not other than Brahman; and conversely Brahman is none other than the individual soul".

(*na ātmatā brahmano anyatra brahmatā nātmano  
anyatah  
tādātmyam anayoh tasmāt nilotpala vilakshanam*)

सत्यं ज्ञानमनन्तं यदानन्दं ब्रह्म केवलम् ।

सर्वधर्मविहीनं च मनोवाचामगोचरम् ॥ ६ ॥

"Brahman is mere Existence, Consciousness, Infinitude and Bliss; it is devoid of any attributes and inaccessible to mind and speech."

Existence etc., are intended to counteract the notion of non-existence etc., of Brahman. So, existence etc., are to be interpreted by secondary implication. They signify their contraries, the non-existence, inertness, finitude and pain as absent in Brahman. This is the idea of describing it as "inaccessible to mind and speech". See S'ankara's commentary on the *Taittiriya-upanishad*.

Existence etc., are said to be the essential definition (*svarüpa-lakshana*) as distinguished from its accidental definition (*tatastha-lakshana*) of Brahman by its inessential character as creator of the world etc.

सजातीयविजातीयपदार्थानामसंभवात् ।

अन्तस्तद्व्यतिरिक्तनामद्वैतमिति संज्ञितम् ॥ १० ॥

"Non-duality (of Brahman) is meant to convey the impossibility of difference of the members of the same class or difference of the divergent classes (in Brahman) as apart from it."

-10-

Brahman is devoid of any difference whatsoever. Difference can be of three varieties: (i) between two different classes like the buffalo and the horse (*vi-jätīya*) ; (ii) between two species of the same class as between one cow and another (*sa-jätīya*); (iii) among the limbs of the same entity as between the horns and the tail of a cow (*svagata*).

None of these three varieties can be found in Brahman. There cannot be the difference between Brahman and that which is non-Brahman; nor between one Brahman and another; nor among the various parts of Brahman. If any such differences truly existed in Brahman, it will cease to be infinite and independent and

become a house divided against itself, thus becoming subject to change and destruction.

मत्वा रूपमिदं राम शुद्धं यदभिधीयते।

मध्येव दृश्यते रूपं जगत्स्थावरजंगमम् ॥ ११ ॥

"O Rāma ! Reflecting on that which is said to be pure form of Mine (as thine own Self you will attain Brahmanhood). In Me alone are seen all forms of the world consisting of the unmoving and the moving."

-11-

The world of plurality, of *māyā*, can exist, if at all, only in Brahman which is the sole basis (*adhsthāna*) for all that is.

व्योम्नि गन्धर्वनगरं यथा दृष्टं न दृश्यते।

अनाद्यविद्यया बिम्बं सर्वं मध्येव कल्प्यते ॥ १२ ॥

"Just as the cloud-city is seen in the skies but has no reality, similarly all this universe is falsely presented in Me through the beginningless ignorance (*avidyā*)."

-12-

Ignorance (nescience) which is the cause of world-illusion is said to be beginningless in time because time-space-causality framework is itself the projection of his nescience. Though beginningless, nescience has an end by true knowledge.

मम स्वरूपज्ञानेन यदाऽविद्या प्रणश्यति।

तदैक एव वर्तेऽहं मनोवाचामगोचरः ॥ १३ ॥

"When the nescience perishes by the knowledge of My essential nature, then I alone remain as one and beyond speech and mind."

-13-

All that is the result of nescience vanishes when their material cause, nescience, perishes by true knowledge. This destruction of nescience is not, in its turn, another reality. Rather, it is the same as Brahman.

सदैव परमानन्दः स्वप्रकाशश्चिदात्मना।

न कालः पञ्चभूतानि न दिशो विदिशश्च न ॥ १४ ॥

"I (Brahman) am always Existence, supreme Bliss, self-luminosity and of the nature of Consciousness. (When the world of nescience is destroyed by true knowledge), there is no time, nor the five elements, no quarters, nor intermediary directions."

-14-

मदन्यं नास्ति यत्किञ्चित्तदा वर्तेहमेकलः ॥ १५ ॥

"(When ignorance is destroyed), there is nothing that remains other than Myself. That I am, alone."

-15-

*Katha-upanishad* declares that there is no plurality whatsoever here (*neha nānā asti kimcana*) . When it is said that on the dawn of true knowledge the illusion of the plural world vanishes, it means that even while the illusion of the world lasts it does not exist since that which is illusory cannot exist truly at any time.

For one who has true knowledge even while living in the body, the world illusion appears, to be sure, since the old body-sense-mind system is there due to the continuance of the *prārabdha-karmas* or actions whose results have started materialising. Only, the wise man is no more deluded into believing that it is real, just as the sky continues to look blue even to the knowledgeable person while in reality it has no colour at all.



न संदृशे तिष्ठति मे स्वरूपं न चक्षुषा पश्यति मां तु कश्चित्।  
हृदा मनीषा मनसाभिक्लृप्तं ये मां विदुस्ते ह्यमृता भवन्ति॥ १६॥

"My natural form is not there for one to see it clearly. No one sees Me with his eyes. But those who perceive Me illumined by the mind and by the wisdom of the heart, they become immortal (are released)."

-16-

(See *Katha-upanishad* II-3.9). It is by the inner vision of the mind and the heart that reality is known. When the mind is, through concentration and contemplation constantly practised, exclusively occupied by the thought on Brahman as one's own self, there flashes in it the final intuition of one's non-dual Brahmanhood (*akhandäkära-vrtti*). This final intuition is also a mode (*vrtti*) of the mind since it arises out of mental contemplation. But this mode has the difference-less Brahman alone as its content. It destroys every other mode of mind carrying the thoughts of other objects and itself perishes for want of any content. It is called direct intuition (*sākshātkāra*) and is instantly followed by release. This is the reason for saying that Brahman is known by the mind in this verse.

श्रीराम उवाच

कथं भगवतो ज्ञानं शुद्धं मर्त्यस्य जायते।  
तत्रोपायं हर ब्रूहि मयि तेऽनुग्रहो यदि॥ १७॥

S'rī Rāma said

"O Hara ! How does the sacred knowledge about you arise for the mortal? Tell me the means in that matter if there is grace in you towards me."

-17-

श्री भगवान् उवाच

विरज्य सर्वभूतेभ्य आविरिञ्चिपदादपि।

घृणां वितत्य सर्वत्र पुत्रमित्रादिकेष्वपि ॥ १८ ॥

The Lord said

"Abandoning attachment towards all beings. even beginning from the world of Brahmā and developing disgust even towards everybody including one's children, friends etc." (contd.)

-18-

It is said in the *Bhagavad-gītā* (VIII-16) : "All the worlds beginning with Brahmā are not eternal". That is why it is said that everything including the abode of Brahmā are inauspicious (*āvirincād amangalam*). See also the *Mundaka-upanishad* (I-2.12) which says "Examining thoroughly the true nature of the worlds attained by rituals and other deeds, a *brāhmaṇa* or a seeker of truth must develop disgust towards them. What is the use of these products of works in the matter of Brahman-realization which is not brought about by anything ?"

श्रद्धालुर्मोक्षशास्त्रेषु वेदान्तज्ञानलिप्सया।

उपायनकरो भूत्वा गुरुं ब्रह्मविदं ब्रजेत् ॥ १९ ॥

"With faithful interest in the scripture that teaches release, with longing for the Vedānta wisdom, with gifts like *samit* (sacred twigs) in hand one should approach the Preceptor who has realised the truth."

-19-

The *Mundaka-upanishad* (I-2.12) tells us that one should go to a Preceptor who is learned (*s'rotriya*) and who has realized the truth (*brahma-nishtha*), with sacred

twigs (as a mark of reverence and faith) in order to get knowledge. The *Bhagavad-gītā* (IV-34) says: "One should know the truth by worshipping and serving the Preceptor, by reflecting on what he teaches. The Preceptor who is himself a realized soul will then teach the truth."

सेवाभिः परितोष्यैनं चिरकालं समाहितः।

सर्वविदान्तवाक्यार्थं शृणुयात्सुसमाहितः ॥ २० ॥

"Pleasing the (Preceptor) by service etc., for a long time with the mind fully in control, listen with intense concentration to the purport of the texts of all the *upanishads*."

-20-

To one who directs his devotion to his Preceptor as much as to God, all the sense and significance of scripture become clear and lucid. (*yasya deve parābhaktir yathā deve tathā gurau | tasyaite kathitāhyarthaḥ prakāś'ante mahātmanah*). See *Gītā*: "*tad-viddhi pranipātena paripras'nena sevayā*." Here *pranipāta* is comparable to *s'ravana*; *paripras'na* to *manana*; and *sevā* to *nididhyāsana*.

सर्वविदान्तवाक्यानामपि तात्पर्यनिश्चयम्।

श्रवणं नाम तत्प्राहुः सर्वे ते ब्रह्मवादिनः ॥ २१ ॥

"The ascertainment of the inner purport of all the Upanishadic texts, according to all the men of Upanishadic wisdom, is known as 'listening' (*s'ravanam*)."

-21-

The purport of the Upanishadic texts are ascertained by the application of six rules of interpretation. They are  
(i) beginning and concluding passages of the texts  
(ii) repetition of the texts intended to be emphasised

(iii) novelty, (iv) the declaration of result, (v) adulatory or denunciatory references to the meaning advocated or meaning disavowed respectively and (vi) intelligibility in the light of reason. These are respectively (i) *upakrama* and *upsamhāra*, (ii) *abhyāsa*, (iii) *apūrvatā* (iv) *phalam*, (v) *arthavāda* and (vi) *upapatti*.

For instantiation of these rules, their application to the sixth chapter of the *Chāndogya-upanishad* may be pointed out. This *upanishad* starts with the statement of Brahman as "One only without a second" (VI-2.1) and concludes by saying "All this has that Brahman as the Self" (VI-8-7). Thus the beginning and concluding passages speak about Brahman as the sole reality.

Similarly this idea is repeated nine times as "That thou art". (*tat tvam asi*). Novelty lies in the fact that this idea is not known through any other means of knowledge. The result is declared to be release. Adulation of this idea is found in the text: "When Brahman is known everything is known". Lastly, reasoning for this idea is that just as everything made of clay is nothing but clay and everything else is but a name for it like 'pot' etc., even so Brahman is the constitutive being of all that is and all else is but mere name.

Such an ascertainment of the purport of the *Upanishads* through the above mentioned rules, with particular reference to the central identity texts like "That thou art", expounded by the Preceptor is called "listening" (*s'ravana*).

लोहमण्यादिदृष्टान्तर्युक्तिभिर्यद्विचिन्तनम् ।

तदेव मननं प्राहुर्वाक्यार्थस्योपबृंहणम् ॥ २२ ॥

"The (wise men) say that *manana* or reflection (on

the great texts (*Mahāvākyas* of identity) is only the reasoning support to the learnt purport of the texts.”

-22-

The *Upanishads* give the examples of metal, gem etc., to illustrate the meaning of the identity texts. To give illustrations from the facts of life is a part of reasoning (*yukti*).

निर्ममो निरहंकारः समः सङ्गविवर्जितः।

सदा शान्त्यादियुक्तः सन्नात्मन्यात्मानमीक्षते ॥ २३ ॥

"Being devoid of the sense of 'I' and 'mine', equanimous, abandoning attachment and always possessed of peace etc., (the wise) one sees the Self in the self."

-23-

The empirical ego is the little self constrained by the limiting adjuncts of mind, body and intellect. Truly, its own nature is the supreme Self. Hence it must be freed from the constraining adjuncts in order to regain its original status.

यत्सदा ध्यानयोगेन तन्निदिध्यासनं स्मृतम् ॥ २४ ॥

"The constant contemplation (of oneself as the supreme Self) is said to be *nididhyāsana*."

-24-

Excluding every other alien thought, one should one-pointedly concentrate on oneself as the supreme Self. Such an incessant stream of consciousness is called *nididhyāsana* which in its turn results in direct realization of the supreme Selfhood.

सर्वकर्मक्षयवशात्साक्षात्कारोऽपि चात्मनः।

कस्यचिज्जायते शीघ्रं चिरकालेन कस्यचित् ॥ २५ ॥

"Since the direct intuition of one's self as supreme Self depends on the exhaustion of all the past deeds (*karma*), it may arise quickly in some cases and delayed in the others."

-25-

See *Brahma-sūtras* IV-1.1. The rise of true knowledge or direct intuition is dependent upon the maturation of conditions favourable for it. One must be prepared morally and spiritually, not only intellectually, for the light to descend. That is why it is emphasised in Vedānta that the spiritual instruction in the highest of truths should not be imparted to the unqualified student. (See S'ankara's *Upades'a-sāhasrī*, I-4,5; See also *Brhadāranyaka-upanishad*, IV-4.23; See *Bhagavad-gītā* XVIII-67).

कूटस्थानीह कर्माणि कोटिजन्मार्जितान्यपि ।  
ज्ञानेनैव विनश्यन्ति नतु कर्मायुतैरपि ॥ २६ ॥

"The deeds that have not started producing their results, though they have been accumulating for millions of birth, perish only by true knowledge but not by any number of actions."

-26-

The *Mundaka-upanishad* says that all of one's deeds, the past (*sancita*), the present (*ārabdha*) and the future (*āgāmi*) are dissolved, the knots of the heart are sundered and all the doubts are dissolved when the truth is intuited (II-2.8). The *Bhagavad-gītā* tells us that just as the dry twigs are consumed by fire, all actions are burnt out by the fire of knowledge (IV-37).

But Advaita believes in release while in embodiment (*jīvan-mukti*) which implies that the current body continues as it is the result of actions that have already started yielding their fruits (*prārabdha-karma*). This is like a potter's wheel rotating for a while even after the potter has stopped rotating it; or like the arrow which has been released and which cannot stop on its way. When the *prārabdha-karmas*, too, are exhausted the body falls. This is known as bodiless release (*videha-mukti*). See *Chāndogya-upanishad* (VI-14.2). The delay in the body is only due to that much (of *prārabdha*).

ज्ञानादूर्ध्वं तु यत्किञ्चित्पुण्यं वा पापमेव वा ।

क्रियते बहु वायत्यं न तेनायं विलिप्यते ॥ २७ ॥

"When after realization one happens to incur whatever sin, does whatever meritorious deeds, great or small, he is not affected by such (sin or merit)."

-27-

The wise man, released from every bond, has passed beyond good and evil. Because he is in the body as a *jīvan-mukta*, his actions are relegated to whatever lingers on as a result of *prārabdha*. He has no sense of agency as he has no illusion of 'I' or 'mine'.

The wise man will not and cannot commit a sin knowingly. If the material body in which he as yet dwells happens to injure something inadvertently, that is the working of the body, over which he does not claim any ownership.

See *Brhadāranyaka-upanishad*, *Bhagavad-gītā*, II-21; II-50; II-71; III-5; III-25; III-27, 28, 29; IV-20, 21; V-13; *Īśa-upanishad*, 2, *Chāndogya-upanishad* IV-14.3.

शरीरारम्भकं यत्तु प्रारब्धं कर्म जन्मिनः।

तद्भोगेनैव नष्टं स्यान्नतु ज्ञानेन नश्यति॥ २८॥

"The *prārabdha* which has produced the current embodiment for even those wise men who are born due to their past deeds, is exhausted only by undergoing its results. It, indeed, is not destroyed by true knowledge."

-28-

The *Chāndogya-upanishad* states that the body of the wise man already liberated continues to function in spite of his true knowledge (VI-14.3). This shows that knowledge and death are not simultaneous. In fact, it is in the body-mind complex that liberating knowledge arises. Of course there is no question of further birth for the wise man. The result of all the *prārabdha-karmas* that there are must be experienced without remainder in the current body.

The wise men use the *prārabdha* for the social welfare and spiritual illumination of others. A Preceptor must be a wise and liberated person. It is said that God appoints the wise men with the balance of *prārabdha* as the servants of the world. The sun is one such example.

See the *Brahma-sūtra* (IV-1.15, IV-1.11) for a discussion on these points by S'ankara.

निर्मोहो निरहंकारो निर्लेपः सङ्गवर्जितः।

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि।

यः पश्यन्तंचरत्येष जीवन्मुक्तोऽभिधीयते॥ २९॥

"One who without delusion and conceit, detachment and dispassion, sees himself in all beings and with all beings in oneself, is called *jīvan-mukta* (one who is liberated while in this current body)."

-29-



The *Īśāvāsyā-upanishad* declares that one who sees everything as one with himself and sees himself as one with everything else does not hate anybody or anything. The *Gītā*, VI-32 tells us that one who sees everything in his own image and as his own self, treats the happiness and misery of others as his own. The liberated wise person treats the high caste person with learning and good conduct, a cow, an elephant, a dog and a dog-eater equally and with same consideration. The *Bhāgavad-gītā* (Chapter II) gives a description of a *sthita-prajña* or person of settled wisdom and of a *trigunātīta* or one who has transcended the play of the *gunas* or workings of matter (*prakṛti*) in Chapter XIV.

अहिनिर्ल्वयनी यद्वद्द्रष्टुः पूर्वं भयप्रदा ।

ततोऽस्य न भयं किञ्चित्तद्वद्द्रष्टुरयं जनः ॥ ३० ॥

"Just as the skin of the snake strikes fear in the person seeing it earlier (when it was not cast off by the snake), but is not an object of fear at all for the same (person) after (it has been cast off by the snake), similar is the case of the (released person)."

-30-

Earlier, the world could have variously affected the person not yet released. But the same world with all its weals and woes leaves the same person unconcerned when he has attained true knowledge. The skin on the body of the live snake causes fear but not after it has been cast off. Similar is the case with the *jīvan-mukta*. (See *Brāhadāranyaka-upanishad* IV-4.7) The *Skānda-purāna* uses the same simile to describe the *jīvan-mukta*.

*tyaktvā tvacam punah sarpah svātmatvena na paśyati ।  
tathā vidvān na dehādīn ātmatvena adhyavasyati ॥*

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य वशं गताः।

अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥ ३१ ॥

"When all the desires (and residual impressions or *vāsanās*) in a person are controlled and conquered, then that mortal person becomes immortal. This much is the instruction."

-31-

(See *Brhadāranyaka-upanishad*: IV-4.7). Desirelessness (*vairāgya*) is the *sine qua non* for all the steps towards release. Even for Vedantic wisdom to dawn dispassion is obligatory.

मोक्षस्य नहि वासोऽस्ति न ग्रामान्तरमेव वा।

अज्ञानहृदयग्रन्थिनाशो मोक्ष इति स्मृतः ॥ ३२ ॥

"Release does not have any place (as its destination). There is, in release, nothing like going from one village to another. Release is known as the destruction of the knots of the heart caused by ignorance."

-32-

See *Brahma-sūtras* III-3 - 29, 30 and S'ankara's commentary thereon:

*gantavyam ca paramam sāmyam na des'āntara prāpty-  
āyattam iti ānarthakyam eve gateh manyāmahe.* (III-3.29)

See also the IVth chapter of the *Brahma-sūtras* and S'ankara's commentary thereon. The journey to other worlds is appropriate only for those who meditate and those who perform rituals.

*Brhadāranyaka-upanishad* (IV-4.6) says that the vital airs of the released soul do not rise; they settle

where they are. This is to show that release is not repairing to other worlds like heaven.

Vācaspati Miśra in his *Bhāmātī* (III-3.29) writes: Just as the true knowledge of the rope destroying the mistaken notion of it as snake does not require any spatial position, even so for the true knowledge of Brahman as one's own Self, going and coming are impossible. Nor does the rise of true knowledge require special places like the *satya-loka*. It requires only spiritual qualities and Vedantic enquiry.

वृक्षाग्रच्युतपादो यः स तदैव पतत्यधः।

तद्वज्ज्ञानवतो मुक्तिर्जायते निश्चितापि तु॥ ३३॥

"The foot that slips from the brink of the tree falls there itself to the ground. Likewise, release takes place to one who possesses doubtless knowledge (instantly)."

-33-

The suggestion is that just as there is no interval of time between slipping and falling, there is no further delay in release once true knowledge has arisen; nor is there the need for going elsewhere.

तीर्थे चाण्डालगेहे वा यदि वा नष्टचेतनः।

परित्यजन्देहमेवं ज्ञानादेव विमुच्यते॥ ३४॥

"Whether in a sacred place or in the house of an untouchable, the already liberated man losing consciousness and discarding the body on death is liberated (even from the bodily existence) only through knowledge."

-34-

*Māyā* has two powers: (i) concealing the truth and (ii) projecting the illusion. The *jīvan-mukta* has already conquered the first one, but the second one remains because he experiences the world due to his continuance in the body. Now, on the fall of the body on death, the second power of *māyā* also is dispelled. This is *videha-mukti*. The point is that place and time have no relevance to the liberated Self.

संवीतो येनकेनाश्रन्भक्ष्यं वाऽभक्ष्यमेव वा ।

शयानो यत्र कुत्रापि सर्वात्मा मुच्यतेऽत्र सः ॥ ३५ ॥

"Clothed in any manner, eating that which is eatable or that which is not eatable, sleeping in any place, the individual who has seen his Self (as one) in everything is released. "

-35-

The released wise man moves about listlessly, taking things as they come, same in loss or gain, victory or defeat, treating the stone and the gold alike. See *Bhagavad-gītā* account of the *Sthita-prajna* (II Chapter).

क्षीरादुद्धृतमाज्यं यत्क्षिप्तं पयसि तत्पुनः ।

न तेनैवैकतां याति संसारे ज्ञानवांस्तथा ॥ ३६ ॥

"The butter churned from the milk cannot become milk again when put back in it. Similarly the wise man (does not get back into) the worldly life."

-36-

An illusion once removed cannot come back. Once wise always wise. For the released soul, there is no relapse into worldly life as in the past, though he is living in the body as of old and seeing things as he did earlier just as the sun seems to rise in the east to the ignorant

and the informed scientist alike. The difference is only in the absence of belief for the wise in the illusory world.

नित्यं पठति योऽध्यायमिमं राम शृणोति वा ।

स मुच्यते देहबन्धादनायासेन राघव ॥ ३७ ॥

"O, Rāma ! One who studies this chapter daily or hears it, he is liberated from bondage to the body effortlessly, O, Rāghava !"

-37-

ततः संशयचित्तस्त्वं नित्यं पठ महीपते ।

अनायासेन तेनैव सर्वथा मोक्षमाप्स्यसि ॥ ३८ ॥

"O' ruler of the earth ! If you want to remove any doubt in your mind, read this chapter daily. You will get release by that alone in every way effortlessly."

-38-

Thus ends the thirteenth chapter called *Yoga of Release* as a dialogue between S'iva and Rāma in the *S'iva-gītā*, which is an *Upanishad*, *Brahma-vidyā* and *Yoga-s'āstra* occurring in the latter part of *S'ri Padma-purāna*.

## Chapter XIV

श्रीराम उवाच

भगवन् यदि ते रूपं सच्चिदानन्दविग्रहम् ।  
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ॥ १ ॥

**S'rī Rāma said**

“O, Lord ! If your form is the embodiment of Existence, Consciousness and Bliss, partless, actionless, peaceful, blemishless, and unattached” (contd).

-1-

सर्वधर्मविहीनं च मनोवाचामगोचरम् ।  
सर्वव्यापितयात्मानमीक्षते सर्वतः स्थितम् ॥ २ ॥

“(If you are) devoid of any attributes, inaccessible to mind and speech, abiding everywhere, and by virtue of being all-pervasive you know Thy self” (contd).

-2-

आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत्परम् ।  
अमूर्तं सर्वभूतात्माकारं कारणकारणम् ॥ ३ ॥

“(If you are) the source of self-knowledge and austerity, (if you) are that Brahman the supreme secret truth, formless, yet the form of all beings, the cause of all causes” (contd).

-3-

यत्तद्रेष्यमग्राह्यं तद्ग्राह्यं वा कथं भवेत् ।  
अत्रोपायमजानानस्तेन भिन्नोऽस्मि शंकर ॥ ४ ॥

“(If Thou are that) which is (said to be) imperceptible and ungraspable, how can it be grasped at all ? Not

knowing the way to (so grasp), I am stricken, O Lord S'ankara !”

-4-

श्रीशिव उवाच

शृणु राम प्रवक्ष्यामि तत्रोपायं महाभुज ।  
सगुणोपासनाभिस्तु चित्तैकाग्र्यं विधाय च ।  
स्थूलसौराम्भिकान्यायात्तत्र चित्तं प्रवर्तयेत् ॥ ५ ॥

S'ri S'iva replied

“Rāma with mighty arms ! Listen. I will tell you what the way is in that matter. By meditating on a personal God, and getting one-pointedness of mind, one should engage the mind in that, according to the principle of *sthūla-saurāmbhikā-nyāya* (pointing out the real water source after showing a mirage).”

-5-

In order to point out the real water-source to a desert traveller, the informer first shows him the illusory mirage. Then asking him to avoid the mirage, he directs him to the place where there is real water to quench his thirst.

Similar is the principle of provisionally showing to the bridegroom and the bride some star as the Arundhatī in order to get an idea of direction and then pointing out the real Arundhatī star in its proximity. This is known as *sthūla-arundhatī-nyāya*. Another example given in the Vedānta is to show to the child wanting to know the moon the branch of a tree first and then point out the moon above the branch. This is *sākā-candra-nyāya*.

Employing this principle, Lord S'iva instructs Rāma

that the meditation on the personal forms of God is a provisional device to draw the mind eventually towards the real Supreme. In itself, the meditation on forms is not the final truth.

It is said in the *Kalpa-taru*, a commentary on *Bhāmātī*, that any method other than knowledge is only a preliminary and provisional discipline for those minds as yet incapable of following the tough path of knowledge and renunciation.

*nirviśesham param brahma sākshātkartum anīśvarāḥ  
ye mandās te anukampyante saviśeṣa nirūpanaiḥ |  
vaśīkrte manasyeṣhām saguṇa brahma śīlanāt  
tadevāvīrbhavet sākshād apeta upādhi-kalpanām.*

तस्मिन्नन्नमये पिण्डे स्थूलदेहे तनूभृताम् ।  
जन्मव्याधिजरामृत्युनिलये वर्तते दृढा ।  
आत्मबुद्धिरहंमानात्कदाचिन्नैव हीयते ॥ ६ ॥

“For the embodied soul there is the unshakable notion of the sense of ‘I’ due to egoity in that lump made of food, *ie.* the gross body which is the abode of birth, disease, old age and death and it (that notion) does not weaken at any time.”

-6-

आत्मा न जायते नित्यो म्रियते वा कथंचन ॥ ७ ॥

“The Self is not born; it is eternal; does not die by any means.”

-7-

The gross body made of food undergoes birth, growth, decay and death. One should not identify himself with this because the Self, which we are, does not have any of these limitations.



यज्ञायतेऽस्ति विपरिणमते वर्धतेऽपि च ।

क्षीयते नश्यतीत्येते षड्भावा वपुषः स्मृताः ॥ ८ ॥

“Six states for a physical body are known such as :  
(i) is born (*jāyate*) (ii) is (*asti*) (iii) changes (*parinamate*)  
(iv) grows (*vardhate*) (v) declines (*apakshyate*) and (vi)  
perishes (*nas'yati*).”

-8-

These six modifications (*śaḍ-bhāva-vikārah*) are  
not for the Self, but only for the body.

आत्मनो न विकारित्वं घटस्थनभसो यथा ।

एवमात्माऽवपुस्तस्मादिति संचिन्तयेद्बुधः ॥ ९ ॥

“For the Self (*Ātman*) there is no change just as the  
ether in the pot has no change. The Self is bodiless. So  
should the intelligent person reflect.”

-9-

The ether in the pot is really one with and not  
different from the ether at large. Yet it seems to be  
different because of its being contained in the pot. If the  
pot is broken, the ether is again one with the ether  
everywhere. While the ether is indivisibly one, it is  
seemingly divided by artificial limits like the pot.  
Similarly, the one Self is the same in all but appears  
made of food (*anna-maya-kos'a*) and is seemingly affected  
by growth, decay and death.

मूषानिक्षिप्तहेमाभः कोशः प्राणमयो भवेत् ।

क्षुत्पिपासापराभूतो नायमात्मा यतो जडः ॥ १० ॥

“The next sheath (*kos'a*) is made of vital airs which  
is comparable to the mould wherein molten gold is poured.  
This (sheath) is affected by hunger and thirst. It is not the  
Self because of its inertness.”

-10-

The second sheath in the human personality is composed of vital airs (*prāna-maya-kos'a*) and is open to the afflictions of hunger and thirst. It is, all the same, inert and hence cannot be the intelligent Self.

चिद्रूप आत्मा येनैव स्वदेहमभिपश्यति ।

आत्मैव हि परं ब्रह्म निर्लेपः सुखनीरधिः ॥ ११ ॥

“The Self is of the nature of intelligence and therefore witnesses its own embodiment. The Self is indeed the supreme Brahman, unsullied and is the ocean of bliss.”

-11-

While the vital airs are inert, the Self which is the same as Brahman is of the nature of consciousness. Hence the vital airs cannot be the real Self. Hence the *prāna-maya-kos'a* (the sheath of vital airs) must have to be transcended in order to find the true Self.

न तदश्नाति किञ्चित्तद्वदश्नाति किञ्चन ॥ १२ ॥

“(Moreover) Brahman does not consume anything, nor does anything consume Brahman.”

-12-

ततः प्राणमये कोशे कोशोऽस्त्येव मनोमयः ।

स संकल्पविकल्पात्मा बुद्धीन्द्रियसमायुतः ॥ १३ ॥

“Subtler than the sheath of the vital airs, there is, indeed, the sheath of mind. Its nature is to reflect on the alternative possibilities of a situation. It is associated with the intellect and the senses.”

-13-

Mind is the reflecting faculty. It cogitates whether something is possible or not, but does not decide. The

notion of 'I' in the body, for instance, and of 'mine' in one's property is the cause for love and hate, likes and dislikes. (*kurute vapushy ahantäm gehädau yoh karoti mamatäm ca*).

कामः क्रोधस्तथा लोभो मोहो मात्सर्यमिव च ।

मदश्चेत्यरिषड्वर्गो ममतेच्छादयोऽपि वा ।

मनोमयस्य कोशस्य धर्मा एतस्य तत्र तु ॥ १४ ॥

“Characteristics of mind are (i) desire, (ii) animosity, (iii) similarly, greed, (iv) delusion, (v) jealousy and (vi) conceit, together known as group of six enemies, and again, the sense of mine (*mamatä*) desire etc. These (manifest themselves) in the mind.”

-14-

The *Brhadäranyaka-upanishad* (XV.3) says : “Desire, decision, doubt, faith, lack of faith, steadfastness, and the lack of it, happiness and fear are all mind only”

So far the mental sheath was described.

या कर्मविषया बुद्धिर्वेदशास्त्रार्थनिश्चिता ।

सा तु ज्ञानेन्द्रियैः सार्धं विज्ञानमयकोशतः ॥ १५ ॥

“That intellectual function (*buddhi*) whose field is action as determined by the meaning of the Vedas and the allied scriptures, is called the sheath of the intellect (*viijnäna-maya-kos'a*) along with the senses of knowledge (*jñäna-indriyas*).”

-15-

This intellect also is not the Self since it is committed to taking decisions and is absent in sleep.

इह कर्तृत्वाभिमानो स एव तु न संशयः ।

इहामुत्र गतिस्तस्य स जीवो व्यावहारिकः ॥ १६ ॥

“Undoubtedly, it is the soul with the false identification with the intellect that has the notion of active agency. The journey to the earth and heaven is only for it. It is called the empirical (*vyāvahārika*) soul.”

-16-

In contrast, the soul acting in dream is the apparent soul (*prātibhāsika-jīva*).

व्योमादिसात्विकांशेभ्यो जायन्ते धीन्द्रियाणि तु।  
व्योमः श्रोत्रं भुवो घ्राणं जलाजिह्वाऽथ तेजसः॥ १७॥

The senses of knowledge (*jñāna-indriyas*), the skin, the eyes, the palate and the sense of smell) are born of the *sāttvika* (pure) aspects of the ether etc., (i.e., air, fire, water and earth). From (the *taijasa* aspect of ) the ether the ears are born; from the earth the sense of smell; from water the palate; from fire.” (contd.)

-17-

चक्षुर्वायोस्त्वगुत्पन्ना तेषां भौतिकता ततः॥ १८॥

“Eyes (are born from fire); the sense of touch (skin) is born from air. Hence their physicality.”

-18-

व्योमादीनां समस्तानां सात्विकांशेभ्य एव तु।  
जायेते बुद्धिर्मानसी बुद्धिः स्यान्निश्चयात्मिका॥ १९॥

“From all the *sāttvika* (pure) aspects of ether etc., intellect and mind are born. Intellect has the function of deciding (among the various alternative choices).”

-19-

वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाणि तु।  
व्योमादीनां रजोशेभ्यो व्यस्तेभ्यस्तान्यनुपक्रमात्॥ २०॥

“From the *rajas* (activity) aspect of ether etc., from each one of them in the order, the motor-organs (*karma-indriyas*) of speech, hands, feet, organ of evacuation and the organ of procreation (are produced).”

-20-

समस्तेभ्यो रजोशेभ्यः पञ्चप्राणादिवायवः।

जायन्ते सप्तदशकमेवं लिङ्गशरीरकम् ॥ २१ ॥

“From the *rajas* (activity) aspects of all the elements (ether etc.), the five vital airs of *prāna* etc., are produced. All these seventeen factors constitute the subtle body (*lingas'arira*).”

-21-

The five sense organs of knowledge, the five organs of action, the five vital airs, mind and intellect are the seventeen components constituting the subtle body.

एतल्लिङ्गशरीरं तु तप्तायःपिण्डवद्यतः।

परस्पराध्यासयोगात्साक्षिचैतन्यसंयुतम् ॥ २२ ॥

“This subtle body by a process of mutual confusion becomes associated with the Witness-Consciousness as in the case of the red-hot iron.”

-22-

In the case of the red-hot iron, the iron is made red-hot by the fire. The heat really belongs to the fire. But by mutual superimposition, iron is itself mistakenly referred to as being hot. Similarly, the subtle body is, by superimposition (*adhyāsa*), mistaken for the Witness-Self and *vice-versa*, thus initiating all empirical activities. In truth, the Self or Witness does not act. It is the subtle body that is responsible for actions.

तदानन्दमयः कोशो भोक्तृत्वं प्रतिपद्यते।

विद्याकर्मफलादीनां भोक्तेहामुत्र स स्मृतः ॥ २३ ॥

"The sheath of bliss (*ānanda-maya-kośa*) assumes enjoyership. He (the soul in this sheath) is known as the experiencer of the fruits of meditation, ritual action etc., both here and in the other world."

-23-

By the mutual superimposition of the subtle body on the Self and *vice-versa*, the sheath of bliss becomes the enjoyer and experiencer of the results of all its acts.

Thus five sheaths of food, vital airs, mind, intellect and bliss have been mentioned in the order of progressive subtlety and interiority. By the principle of transcendence (*upakrānta-nyāya*), all these sheaths are to be transcended one after the other in the order of the gross to the subtle to finally the Self.

The *locus-classicus* of this enquiry into the five sheaths is, of course, the *Taittirīya-upanishad* (II chapter). The *Upanishad* tells us how the person who has transcended the five sheaths one by one goes into ecstasy of release and bursts out in songs (*sāma-gāna*). He then speaks in mystic phrases with which the *upanishad* ends (See the end of the III chapter of the *Upanishad*.)

In another way, the five sheaths are classified into three kinds of body: (i) the gross, (*sthūla*), (ii) the subtle (*sūkṣma*) and (iii) the causal (*kāraṇa*). The physical body which is the visible and the outermost sheath made of food, and subject to birth and death, is the first kind. The subtle body consisting of the seventeen components of five senses, five motor organs, the five vital airs, the mind and the intellect is the second kind. This is the transmigrating soul (*samsāri*). The third, the causal body (*kāraṇa-sārīra*), is of the form of bliss and consists of nescience (*avidyā*) alone. This is present till nescience or ignorance is eradicated by true knowledge.

यदाऽध्यासं विहायैष स्वस्वरूपेण तिष्ठति।

अविद्यामात्रसंयुक्तः साक्ष्यात्मा जायते तदा ॥ २४ ॥

“When the superimposition of the subtle body is abandoned and when the Self stands in its own nature with the undistinguished mass of nescience alone manifested by it (as in sleep), then the Witness - Self appears.”

-24-

द्रष्टान्तःकरणादीनामनुभूतेः स्मृतेरपि।

अतोऽन्तःकरणाध्यासादध्यासित्वेन चात्मनः।

भोक्तृत्वं साक्षिता चेति द्वैधं तस्योपपद्यते ॥ २५ ॥

“(The Witness-Consciousness) is the seer of the internal organ etc., of the experiences and also memories. Therefore, (the supreme consciousness or the Self (*Ātman*)) is called Witness when it is conditioned (by the internal organ consisting of mind, intellect, egoity and recollective memory) and (is designated as) the enjoying soul (*jīva*) when it is qualified (by the internal organ etc). This is proper.”

-25-

The Self when it is merely *conditioned* by the internal organ is just a passive revealer of whatever there is, good or bad. But when the same Self is *qualified* by the internal organ it takes on the soulhood and gets involved in all the cognitive, affective and conative activities of the internal organ mixing with it indistinguishably. A condition (*upādhi*) does not affect its owner, but a qualification (*vis'eshana*) does.

*antahkarnam asya upādhitve śākshitvam;  
vis'eshanatve jīvatvam.*

But the Witness- Self is present, in every state of experience watching everything. In other words, Witness-Self is a constant presence in all the activities.

आतपश्चापि तच्छाया तत्प्रकाशे विराजते।

एको भोजयिता तत्र भुङ्क्तेऽन्यः कर्मणः फलम् ॥ २६ ॥

“The shadow of the burning (sun) is manifested by that (sun) itself. (Similarly) in this matter, one (Self) is the feeder and the other the soul eats the fruits of its own deeds.”

-26-

There is a beautiful imagery in the *Mundaka-upanishad* (III-1.1) of two birds occupying the same *pippala* tree. One of them is tasting the fruits of that tree while the other is just watching the act of the eating bird. The watching bird is the Lord, the Witness of all the life and activity of the soul which eats as it were, the fruits of its own deeds (*karmas*).

The Lord is the Witness for the entire world of his creation (*īśvara-sākshi*) and of the individual souls (*jīva-sākshi*). In the former case the conditioning factor is the macro-cosmic *māyā*; in the latter it is micro-cosmic nescience (*avidyā*) and its products like the internal organ.

The clouds that cover the sun are manifested by that sun itself. The sun's light is never lost. Like this the nescience and its products like the internal organ which obscure the Self are themselves manifested by the Witness-Consciousness which is ever present.

A condition (*upādhi*) is defined as that which does not persist and yet brings about a distinction in the effect, like the pot containing water. A qualification (*viśeshana*), on the contrary, brings about a distinction in the effect and at the same time persists, like the blue colour in the lotus.



*kārya-anvayitvena tu bhedakam yat tad  
vis'eshsanam nailyam iva utpalasya;  
ananvayitvena tu bhedakam upādhih.*

क्षेत्रज्ञं रथिनं विद्धि शरीरं रथमेव तु।

बुद्धिं तु सारथिं विद्धि प्रग्रहं तु मनस्तथा ॥ २७ ॥

“Know the owner (of the chariot) as the knower of the field (body); the body as the chariot; know the intellect as the charioteer; similarly, mind as the reins.”

-27-

इन्द्रियाणि हयान्विद्धि विषयास्तेषु गोचराः।

इन्द्रियैर्मनसा युक्तं भोक्तारं विद्धि पूरुषम् ॥ २८ ॥

“Know the senses as horses; the sense-objects as the roads; know the person as the enjoyer united with the mind and the senses.”

-28-

Both the above verses, 27 and 28, are the repurcussions of the *Katha-upanishad* imagery of the chariot. I-3.3

The supreme Self has no function of its own unless it is united with the adjuncts (*upādhi*) of mind, body and senses just like a carpenter.

A carpenter uses his instruments for his work. But when he retires to his home, he leaves behind the instruments and the work. He is then free. Similarly, the activities in the body are only adventitious to the Self. He can abandon the bodily activities at any time and be free. See the *Brahma-sūtra* (II-3-40).

एवं शान्त्यादियुक्तः सन्नृपास्ते यः सदा द्विजः।

उद्धाट्योद्धाट्यैकमेकं यथैव कदलीतरोः ॥ २९ ॥

“The twice-born who meditates constantly and with tranquility thus on the Self (as transcending the five sheaths) one after the other as layers of the plantain trunk (are peeled off to get its tender marrow).” (contd)

-29-

वल्कलानि ततः पश्चाल्लभते सारमुत्तमम्।  
तथैव पञ्चकोशेषु मनः संक्रामयन्क्रमात् ॥ ३० ॥

“Just as the tender stem of the plantain tree is secured by peeling off the layers one after the other, similarly the mind transcending the five sheaths more and more inwardly” (contd).

-30-

तेषां मध्ये ततः सारमात्मानमपि विन्दति ॥ ३१ ॥

“The mind (by such probing) finds the Self, the very essence of one’s being in the core.”

-31-

एवं मनः समाधाय संयतो मनसि द्विजः।  
अथ प्रवर्तयिन्नित्तं निराकारे परात्मनि ॥ ३२ ॥

“Thus setting the mind at rest, the twice-born, with mind well under control, should then turn it towards the supreme Self, the formless.”

-32-

After transcending the five sheaths of gross body etc., the mind should be turned towards the supreme Self which is beyond the sheaths.

ततो मनः प्रगृह्णाति परात्मानं हि केवलम्।  
यत्तदद्रेक्ष्यमग्राह्यमस्थूलाद्युक्तिगोचरम् ॥ ३३ ॥

Thereafter, the mind, indeed, grasps well the

supreme Self which is understood by the Upanishadic declarations like "It is unseen, ungraspable, not gross etc."

-33-

See the *Mundaka-upanishad* (I-1.6)

The mind being wholly occupied by the thought on the differenceless and formless Self is said to be in the state of *akhandākāra-vrtti* or *brahmākāra-vrtti*.

It is the final mode (*vrtti*) of the mind, wholly and exclusively pervaded by the thought on Brahman or the Self and hence it totally destroys all the other mental modes having other objects as their contents. And having done so, it also ceases to operate as there is nothing left for it to hold. The result is the *sākshātkāra* or intuition of the Self and consequent on that is release.

श्रीराम उवाच

भगवत्श्रवणेनैव प्रवर्तन्ते जनाः कथम्।

वेदशास्त्रार्थसंपन्ना यज्वानः सत्यवादिनः ॥ ३४ ॥

S'ri Rāma said

"O, Lord ! How is it that people do not engage in listening to the scriptural teaching (about the five sheaths and the Self being transcendent to them) (even) being possessed of the meaning of the Vedas and other sacred books, performing sacrifices and being speakers of truth ?" (contd).

-34-

शृण्वन्तोऽपि तथात्मानं जानते नैव केचन।

ज्ञात्वापि मन्वते मिथ्या किमेतत्तव मायया ॥ ३५ ॥

"Even after listening (to the scripture) people do not realize the Self at all. Even knowing, they think it to be

illusion. What is this ? Is it your *māyā*?"

-35-

Cp. The *Bhagavad-gītā* ( II-29) which says: Even after listening about the Self and talking about it all the time in wonder, no one realizes it. See *Katha-upanishad* (I-2-7) :

"The Self is not given to many even as a matter of hearing, and is not understood properly even if one has the good luck to hear about it. One who expounds Its nature is rare; one who realises It after hearing is rarer still. Wonderful is the one who knows when instructed by the competent Preceptor."

श्रीशिव उवाच

एवमेव महाबाहो नात्र कार्या विचारणा।

दैवी ह्येषा गुणमयी मम माया दुरत्यया ॥ ३६ ॥

S'rī S'iva said

"O with mighty arms ! Even thus no enquiry need be made in this matter. It is My divine *māyā*, My divine power and difficult to cross."

-36-

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते।

अभक्ता ये महाबाहो मम श्रद्धाविवर्जिताः ॥ ३७ ॥

"Those who surrender to Me alone get over this *māyā*. O, Mighty-armed ! Those who are not devoted and devoid of faith." (contd).

-37-

See *Bhagavad-gītā* : (VII-14).

फलं कामयमानास्ते चैहिकामुष्मिकादिकम्।

क्षयिष्वत्यं सातिशयं ततः कर्मफलं मतम् ॥ ३८ ॥

“Yearning for the enjoyments and delights of this world and the next; the fruits of (their) acts are perishable and excellable.”

-38-

तदविज्ञाय कर्माणि ये कुर्वन्ति नराधमाः।

मातुः पतन्ति ते गर्भे मृत्योर्वक्त्रे पुनः पुनः॥ ३६॥

“Those, the worst of mankind, who perform the acts without understanding the Self, enter the jaws of death and repeatedly enter the mother’s womb.”

-39-

Without the true knowledge there is no escape from birth and death.

नानायोनिषु जातस्य देहिनो यस्य कस्यचित्।

कोटिजन्मार्जितैः पुण्यैर्मयि भक्तिः प्रजायते॥ ४०॥

“Of those embodied souls born in a variety of wombs, there arises in someone devotion towards Me by dint of merit earned (earlier) in millions of births.”

-40-

The *Bhagavad-gītā* (VII-3,9) tells us: “Among millions one or two rare persons work for knowledge and liberation. Of them, too, rarely one knows Me as I am. Again, one who realizes that Vāsudeva is all is hard to find.”

स एव लभते ज्ञानं मद्भक्तः श्रद्धयान्वितः।

नान्यकर्माणि कुर्वाणो जन्मकोटिशतैरपि॥ ४१॥

“Only he, My devotee, (endowed) with faith attains true knowledge, not attending to anything else, even in millions of births.”

-41-

ततः सर्वं परित्यज्य मद्भक्तिं समुदाहर ॥ ४२ ॥

"Therefore, develop devotion towards Me leaving aside everything".

-42-

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ४३ ॥

"Surrender unto me alone abandon origin all other obligations. I will liberate you from all sins; do not grieve."

-43-

This is an echo of the *carāma-s'loka* of the *Bhagavad-gītā* (XVIII-65). "I am His. Mine is He; I am He alone." These are the three modes of surrender strengthened by practice."

*tasyaiva aham mamaiva saha sa eva aham iti tridhā ।  
bhagavac-caranatvam syāt sādhana-abhyāsa-pākatah ॥*

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि राम त्वं तत्कुरुष्व मदर्पणम् ।

ततः परतरं नास्ति भक्तिर्मयि रघूत्तम ॥ ४४ ॥

"O Rāma ! Whatever you do, offer (that) as oblation; (whatever you) give or observe as penance do that as an offering to Me. There is nothing higher than the devotion towards Me, O, the best of the Raghus !"

-44-

This is practically the same as the *Bhagavad-gītā* (IX-27).

Thus ends the fourteenth chapter of the *S'iva-gītā*, called an *Upanishad*, *Brahma-vidyā* and *Yoga-s'āstra* in the form of a dialogue between S'iva and Rāma found in the latter part of the *S'rī Padma-purāna*.

## Chapter XV

श्रीराम उवाच।

भक्तिस्ते कीदृशी देव जायते वा कथं च सा।  
यथा निर्वाणरूपं तु लभते मोक्षमुत्तमम्।  
तद्ब्रूहि गिरिजाकान्त प्राप्यते येन निर्वृतिः ॥ १ ॥

**S'rī Rāma said**

“O, Lord ! What is the nature of devotion towards you and how is it generated ? How does one attain the supreme release which is of the nature of merest Brahmanhood ? That also please tell me, O, the Beloved of Pārvatī, the daughter of the mountains, through which one attains supreme bliss.”

-1-

श्रीभगवानुवाच

यो वेदाध्ययनं यज्ञं दानानि विविधानि च।  
मदर्पणधिया कुर्यात्स मे भक्तः स मे प्रियः ॥ २ ॥

**The Lord said**

“One who studies the scripture, performs sacrifices, gives the various gifts with the thought that he does them all as offerings to Me, is alone My devotee and he is dear to Me.”

-2-

The *Bhagavad-gītā* (XVII-27, XVIII, 3, 5) tells us that sacrifice, charity and austerity chasten the hearts. One may fail to do anything else but should not forget to practice these three.

The *Brhadāranyaka-upanishad* (IV-4.22) says that the discerning persons seek to know Brahman, the

supreme reality, through the study of scripture, performance of sacrifice, by gifts, the practice of austerity and control of food.

These are all spiritual disciplines that are conducive to the rise of true knowledge which in its turn brings about release.

नर्यभस्म सामादाय विशुद्धं श्रोत्रियालयात् ।

अग्निरित्यादिभिर्मन्त्रैरभिमन्त्र्य यथाविधि ॥ ३ ॥

“Taking the sacred ash from the Agni-hotra altar from the house of a *s’rotriya* (one who has mastered his branch of scripture) and consecrating it by the holy chant beginning with ‘fire’ etc., according to established rules.” (contd).

-3-

उद्धूलयति गात्राणि तेन चार्चति मामपि ।

तस्मात्परतरा भक्तिर्मम राम न विद्यते ॥ ४ ॥

“(And) smearing the upper parts of the body with it and worships Me also, a devotion greater than this towards Me, O, Rāma ! does not exist.”

-4-

सर्वदा शिरसा कण्ठे रुद्राक्षान्धारयेत्तु यः ।

पञ्चाक्षरीजपपरः स मे भक्तः स मे प्रियः ॥ ५ ॥

“One who constantly wears the *rudrāksha* (rosary) on the head and the neck and chants the five-lettered holy syllable (*na-ma-s’i-va-ya*), meaning “Prostrations unto the Lord S’iva”, he is My devotee and he is dear to Me.”

-5-



भस्मच्छत्रो भस्मशायी सर्वदा विजितेन्द्रियः।

यस्तु रुद्रं जपेन्नित्यं चिन्तयेन्मामनन्यधीः। ॥ ६ ॥

“One who, covered by the sacred ash (*bhasma*) and always settled on the sacred ash, with senses conquered, chants daily the *S’ri Rudram* and contemplates Me with no other thoughts in his mind.” (contd).

-6-

*Bhasma* or *vibhūti* ( the sacred ash) is extolled in the scriptures. Since it showers prosperity (*bhūti*), it is called (*vibūhti*) (*aisvarya-kāranāt bhūtiḥ*). It also means ‘glory’ or ‘excellence’. In the *Bhagavad-gītā* the tenth chapter is called *Vibhūti-yoga* (Yoga of Glory). *Gītā* itself declares: “Whatever is possessed of excellence, prosperity and strength, know that to be born an aspect of My glory”. Sacred ash is Siva’s own fiery power (*rudrāgne - yat param vīryam tad bhasma*).

This sacred ash should be applied all over the body. This is called ‘Ash-bath’ (*bhasma-snāna*), much more meritorious in cleansing the soul than the usual bath in water.

The ash should be applied on the (i) head, (ii) forehead, (iii) neck, (iv) chest, (v) navel, (vi) the two sides, (vi) the two shoulders, (viii) the midportions of the arms, (ix) the two wrists, (x) back (xi) the hind neck.

The *Rudra-aksha* (Rosary of beads with Faces of S’iva) is to be worn as a necklace. The *Rudrāksha-jābāla* describes extensively the greatness of *Rudra-aksha* rosary.

स तेनैव च देहेन शिवः संजायते स्वयम्।

जपेद्यो रुद्रसूक्तानि तथाऽथर्वशिरः परम् ॥ ७ ॥

"He who chants *Rudra-sūktas* (Hymns on Rudra) and similarly the *Atharva-s'iras* becomes S'iva Himself through that body of his own."

-7-

कैवल्योपनिषत्सूक्तं श्वेताश्वतरमेव च ।

ततः परतरो भक्तो मम लोके न विद्यते ॥ ८ ॥

"One who chants also the *Kaivalya-upanishad* and the *S'vetās'vatara-upanishad*, there is no devotee greater than he in My world."

-8-

*Rudra-sūkta*, *Atharva-s'iras*, *Kaivalya-upanishad* and *S'vetāsvatara* are scriptures that speak gloriously of S'iva.

अन्यत्र धर्मादन्यस्मादन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताद्भव्याच्च यत्प्रवक्ष्यामि तच्छृणु ॥ ९ ॥

"I will tell you that which is different from *dharma* and from *adharma*, different from the created and the uncreated, different from the cause and the effect. Listen."

-9-

In the *Katha-upanishad* (I-2.15), Naciketas requests the god of death to tell him that reality which is different from virtue as well as unrighteousness, different from the cause that produces and the effect that is produced by it and different from the past and the future. Reality is transcendent to all empirical matters. The god of death replies that it (that Reality) is the Omkara. See the following verse:

वदन्ति यत्पदं वेदाः शास्त्राणि विविधानि च ।

सर्वोपनिषदां सारं दध्मो घृतमिवोद्धृतम् ॥ १० ॥

"That which the *Vedas*, the *S'āstras* of a diverse kind describe and that which is the essence of all the

*Upanishads* churned out of them like the butter out of curds." (contd).

-10-

This is also an echo of the *Katha-upanishad* (I. 2.15). It is the Brahman-reality symbolised by Omkāra. The following verses of the *S'iva-gītā* are also the echoes of the *Katha-upanishad* regarding the Omkāra. See also *Bhagavad-gita*.

यदिच्छन्तो ब्रह्मचर्यं चरन्ति मुनयः सदा।

तत्ते पदं संग्रहेण प्रब्रविष्यामि यत्परम् ॥ ११ ॥

"Desiring which the sages always practise continence, that supreme goal I will tell briefly."

-11-

एतदेवाक्षरं ब्रह्म एतदेवाक्षरं परम्।

एतदेवाक्षरं ज्ञात्वा ब्रह्मलोके महीयते ॥ १२ ॥

"This Letter, indeed, is the lower Brahman; this Letter, indeed, is the Supreme Brahman. Knowing this Letter, indeed, one is adored in the world of Hiranyagarbha."

-12-

See *Katha-upanishad* (II-2-16,17). The lower Brahman is Brahmā or the Hiranyagarbha, the cosmic soul and the first born. The nearest symbol for Brahman is *Om*. It signifies all the facts about Brahman like its being (i) the three manifestations as (a) the extended universe (*virāt-purusha*), (b) the cosmic soul (Hiranya-garbha) and (c) the Lord (Is'vara); (ii) its being the three states of human experience like waking, dream and sleep, and (iii) its being the transcendent truth (*turiya*). To meditate on *Om* is to meditate on Brahman as one's own self. See the *Māndūkya-upanishad*, *Pras'na-upanishad*, and the *Bhagavad-gītā* (VIII-11,13).

छन्दसां यस्तु धेनूनामृषभत्वेन चोदितः।  
इदमेव पतिः सेतुरमृतस्य च धारणात् ॥ १३ ॥

"This Lord Himself is described as having the character of a bull for the Vedas which are the cows. He is the dam because of bearing the eternal existence."

-13-

The *Taittiriya-upanishad* (I-4.2) says that *Om* which stands for the Lord is the bull because it is the quintessence of the Vedas revealed as such to Brahmā, the creator god. The prayer is to *Om*, the Lord, for immortality and release. *Setu* or 'dam' is the name for Brahman since it keeps everything in order just like a dam holds the waters (See *Chāndogya-upanishad* (VIII-4.1). See also *Brahma-sūtras* (III 2.31).

मेदसा पिहिते कोशे ब्रह्म यत्परमोमिति ॥ १४ ॥

"(One should meditate) on supreme Brahman as *Om* in the heart which is a lump of flesh."

-14-

The *Chāndogya-upanishad* (VIII-1.1) calls the heart as the city of Brahman (*brahma-pura*), a lotus (*pundarika*) and a palace (*veśma*) of Brahman. The small ether (*dahara-ākāś'a*) inside the heart is the same as Brahman. The meditation on this small ether (*dahara-ākāś'a*) is called *dahara-vidyā*.

चतस्रस्तस्य मात्राः स्युरकारोकारकौ तथा।

मकारश्चावसानेऽर्धमात्रेति परिकीर्तिता ॥ १५ ॥

"The measures (*mātrāh*) of this (*Om*) are known as fourfold. The *a-kāra* (a) and *u-kāra* (u) similarly *ma-kāra* (m) and at the end, the half measure (*ardha-mātrā*)."

-15-

Gaudapāda calls it as "the meditation on *Om* as having four quarters and four measures" (*omkāra pādas'o vidyā*). This is explained as follows. The supreme self (Ātman) has four quarters (*pādas*). (i) Vis'va (ii) Taijasa and (iii) Prājna, and (iv) Turiya standing respectively for the self in the waking state, the dream state, sleep and the reality as the fourth respectively. This is the individual (*vyashti*) or subjective quarter. Correspondingly the objective cosmic (*samashti*) quarters are (i) Virāt, (ii) Hiranyagarbha, (iii) Īs'vara and (iv) Brahman-Ātman. These are the extended visible universe, the cosmic mind, the cause of the world and reality respectively.

The individual (*vyashti*) and the cosmic (*samashti*) must be identified as the two kinds of manifestations of Turiya-Brahman-Ātman.

Further, the measures (*mātrās*) of *Om* are a, u, m and the half *mātrā* which is silence. One should meditate on the individual and cosmic quarters (*pādas*) and the measures of *Om* (*mātrās*) as identical. *Mātrās* are *pādas* and *vice versa*. This is the meditation on *Om* as Brahman (See *Māndūkya-upanishad* with *Kārikā* of Gaudapāda, I chapter) and *Pras'na-upanishad*.

पूर्वत्र भूश्च ऋग्वेदो ब्रह्माष्टवसवस्तथा ।

गार्हपत्यश्च गायत्री गङ्गा प्रातःसवस्तथा ॥ १६ ॥

"(The first measure (a) of *Om*,) stands for the earth, (the first *vyāhrti*), *Rg-veda*, Brahman (the creator), the eight Vasus, similarly the Gārhapatya (fire), the Gāyatri, the river Gangā and the morning sacrifice (*savana*)."

-16-

द्वितीया तु भुवो विष्णू रुद्रोऽनुष्टुब्जस्तथा ।

यमुना दक्षिणाग्निश्च मध्यंदिनसवः स्मृतः ॥ १७ ॥

"The second *mātrā* (u) of *Om* is said to represent the world of *bhuva* (the second *vyāhrti*), Vis'va, Rudra, the *anushtub* metre, Yajur-veda, similarly the Yamunā river, the Dakshina (fire) and the midday sacrifice."

-17-

तृतीया च सुवः सामान्यादित्यश्च महेश्वरः ।  
अग्निराहवनीयश्च जगती च सरस्वती ॥ १८ ॥

"The third *mātrā* of *Om* (m) represents the *suva* world, (the third *vyāhrti*), the common sun, Mahes'vara, the Āhavaniya fire (at home), the Jagati metre and goddess of learning, Sarasvatī." (contd.)

-18-

तृतीयं सवनं प्रोक्तमथर्वत्वेन यन्मतम् ।  
चतुर्थी यावसानेऽर्धमात्रा सा सोमलोकगा ॥ १९ ॥

"The third *mātrā* (m) symbolises (further) the evening sacrifice (*sāyam savana*), the Atharva-veda. The fourth, the *ārdha-mātrā* (of *Om*) coming at the end symbolises the world of the moon." (contd.)

-19-

अथर्वाङ्गिरसः संवर्तकोऽग्निश्च महस्तथा ।  
विराट् सभ्यावसथ्यौ च शुतुद्रिर्यज्ञपुच्छकः ॥ २० ॥

"(The fourth, *ardha-mātrā*, represents the seer Atharva Āngirasa, the deluge fire and *maha* which is the fourth *vyāhrti*, the *virāt* or Brahman as the visible universe, the sacrifices *sabhya* and *avasathya*, the river S'utudri (Sutlej) and the Lord S'iva who is the protector of sacrifices."

-20-

See the *Taittirīya-upanishad* (IV.1,3). The three *vyāhrtis* stand for earth, interspace and heaven. There is the fourth *vyāhrti* called *maha* revealed to the seer Māhācamasya. This is Brahman, because Brahman alone is great. This includes all the things, represented by the earlier *vyāhrtis*, which are respectively, the legs, hands and head of Maha as cosmic person or Self.

This is a call for meditation on Brahman as embodied in the *vyāhrtis* and also as the *ardha-mātrā* of *Om* which is silence.

प्रथमा रक्तवर्णा स्याद्वितीया भास्वरा मता ।  
तृतीया विद्युदाभासा चतुर्थी शुक्लवर्णिनी ॥ २१ ॥

"(Of these) the first (measure of *Om*) is red colour; the second is bright; the third is like lightning; the last is radiant white."

-21-

जातं च जायमानं च तदोङ्कारे प्रतिष्ठितम् ।  
विश्वं भूतं च भुवनं विचित्रं बहुधा तथा ॥ २२ ॥

"Everything that is already born and is going to be born is established in *Om*. So are the universe and the world that have been created variously and in different ways.."

-22-

जातं च जायमानं यत्तत्सर्वं रुद्र उच्यते ।  
तस्मिन्नेव पुनः प्राणः सर्वमोङ्कार उच्यते ॥ २३ ॥

"All that is born already and is going to be born in the future is said to be Rudra. It is in Him alone again that vital air abides and all is said to be Omkāra."

-23-

The *Taittirīya-upanishad* (I-3) says that the three *vyāhrtis* (*bhūh*, *bhuvah* and *suvah*) are respectively the vital

airs of *prāna*, *apāna* and *vyāna*. *Maha* is *Om* that includes and sustains all these.

प्रविलीनं तदोङ्कारे परं ब्रह्म सनातनम्।

तस्मादोङ्कारजापी यः स मुक्तो नात्र संशयः॥ २४॥

"(Everything that is merged in *Om* which is Brahman, supreme and ancient. Therefore, one who meditates on *Om* thus and gets insight is released. There is no doubt about that."

-24-

The *Taittirīya-upanishad* says: "He who knows these four *vyāhrtis* knows Brahman. All the gods pay homage to him" (I-5.3).

त्रेताग्नेः स्मार्तवह्नेर्वा शैवाग्नेर्वा समाहितम्।

भस्माभिमन्त्र्य यो मां तु प्रणवेन प्रपूजयेत्।

तस्मात्परतरो भक्तो मम लोके न विद्यते॥ २५॥

"Greater than the one who worships Me with *Omkāra* with the consecrated sacred ash collected from the *tretāgni*, *smārta-agni* or *s'aiva-agni* does not exist in My world."

-25-

*Tretāgni* (three fires) are the three household sacrificial fires enjoined by *s'ruti* or *Vedas* as contrasted from the *smṛti* or traditional codes. Household fires are either (i) *smārta* or (ii) *s'rauta*. The first follows the *grhya-sūtras* which are *smṛtis* or traditional codes.

The daily *aupāsana*, (meditative ritual), for example, is one such. All ritual acts centred round the household of the individual belong to the category of *grhya*. The *s'rauta* or



Vedic rites on the other hand are intended for general welfare of the world at large.

While the *smārta* or *grhya* fire in the household is only one, the *s'rauta* fire is divided into three (*treta*): (i) *Gārhapatya* is the fire of the household in which the fire will have to be burning all the time. No offering is made to this fire. (ii) *Dākshināgni* is the fire in which the offerings unto the forefathers on the new moon day are to be made and (iii) *Āhavanīya* in which all the oblations unto the gods are made.

Both the latter fires must be lit from the *Gārhapatya* fire which alone must be kept alive all the time while the other two are extinguished as soon as the offerings are over.

This verse 25 of the *S'iva-gītā* therefore mentions (i) *smārta* and (ii) *s'rauta* fires from which the sacred ash must be collected for worship of S'iva.

शालाग्रेर्दाववह्नेर्वा भस्मानीयाभिमन्त्रितम् ।

यो विलिम्पति गात्राणि स शूद्रोऽपि विमुच्यते ॥ २६ ॥

"One who adorns his limbs with the holy and consecrated ash taken from the place of a sacrifice (*yāga-sālā*) or from the fire in the forest is liberated even if he be of a low caste."

-26-

कुशपुष्पैर्विल्वदलैः पुष्पैर्वा गिरिसंभवैः ।

यो मामर्चयते नित्यं प्रणवेन प्रियो हि सः ॥ २७ ॥

"One who propitiates Me daily along with the (chant of) *Om*, with bunch of flowers blossoming on the plains, bilva leaves, or the flowers blooming in the mountains, is dear to Me."

-27-

पुष्पं फलं समूलं वा पत्रं सलिलमेव वा।

यो दद्यात्प्रणवैर्मह्यं तत्कोटिगुणितं भवेत् ॥ २८ ॥

"One who offers to Me flowers, fruit with root, leaf or water alone, chanting the syllable *Om*, gets millions of times the normal benefit."

-28-

The *Bhagavad-gītā* (IX.26) says the same. Whatever little is offered but with devotion is received by God with great satisfaction.

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः।

यस्यास्यत्यध्ययनं नित्यं स मे भक्तः स मे प्रियः ॥ २९ ॥

"One who practises love towards all, truth, non-covetousness, purity, subjugation of the senses and daily study of the scripture is My devotee and is dear to Me."

-29-

*Bhagavad-gītā* (XIII-7,11) gives us a list of virtues which are equivalent to knowledge, including love, control of senses, purity, non-attachment, equanimity of mind in different situations etc. The eightfold Yoga of Patanjali has the first two disciplines, *yama* and *niyama*. The former includes (i) love or non-injury, (ii) truth, (iii) non-stealing, (iv) continence and (v) non-possession. The latter includes (i) purity, (ii) contentment, (iii) austerity, (iv) scriptural study and (v) devotion to God.

प्रदोषे यो मम स्थानं गत्वा पूजय ते तु माम्।

स परां श्रियमाप्नोति पश्चान्मयि विलीयते ॥ ३० ॥

"One who comes to My place (temple) and worships Me, at the *pradosha* or the most auspicious evening,

attains the greatest prosperity and thereafter merges in Me."

-30-

Particularly the evening of every thirteenth day (*trayodas'i*) in a fortnight of the waxing moon, is *pradosha*. It is called *pra-dosha* as it is the most auspicious evenings among all evenings. It is holy for S'iva. All the gods assemble in the S'iva temple at that time to witness the divine dance of S'iva. Consequently routine ceremonies and worship in all the temples of other gods are suspended at this hour of supernal sanctity. Worshipping the Lord in His temple during the *pradosham* period is extremely beneficial to devotees.

अष्टम्यां च चतुर्दश्यां पर्वणोरुभयोरपि।

भूतिभूषितसर्वाङ्गो यः पूजयति मां निशि।

कृष्णपक्षे विशेषेण स मे भक्तः स मे प्रियः॥ ३१॥

"One who worships Me on the new moon night and full moon night on the eighth day of the bright fortnight and the fourteenth day of the dark fortnight and that, too, in the night in particular with all his body smeared with sacred ash, is My devotee; he is dear to Me."

-31-

एकादश्यामुपोष्यैव यः पूजयति मां निशि।

सोमवारे विशेषेण स मे भक्तो न नश्यति॥ ३२॥

"One who worships Me at night having observed fasting on the *ekādas'i* (the eleventh day of the month), that, too, on a Monday (*Soma-vāra*) in particular, he is my devotee; he does not perish."

-32-

पञ्चामृतैः स्नापयेद्यः पञ्चगव्येन वा पुनः।

पुष्पोदकैः कुशजलैस्तस्मान्नान्यः प्रियो मम ॥ ३३ ॥

"One who bathes Me with *pañcāmṛta* (made of five components of milk, ghee, sugar, curd and honey) or with *pañca-gavya* (made of the five components of cow's milk, curds, ghee, cow-dung and cow's urine), water poured through flowers or with water poured through sacred grass, is dear to Me as no other is."

-33-

पयसा सर्पिषा चापि मधुनेक्षुरसेन वा।

पक्वम्रफलजेनापि नारिकेलजलेन वा ॥ ३४ ॥

"(One who bathes Me) in milk, or ghee or honey, or the juice of sugarcane, or the juice of the ripe mango fruit or the cocoanut water." (contd).

-34-

गन्धोदकेन वा मां यो रुद्रमन्त्रं समुच्चरन्।

अभिषिञ्चेत्ततो नान्यः कश्चित्प्रियतमो मम ॥ ३५ ॥

"One who bathes Me in liquified sandal-paste chanting the hymns on Rudra, he is the dearest to Me and none else."

-35-

आदित्याभिमुखो भूत्वा ह्यूर्ध्वबाहुर्जले स्थितः।

मां ध्यायन्विविम्बस्थमथर्वाङ्गिरसं जपेत् ॥ ३६ ॥

"One should chant the Atharva Angirasa hymns contemplating Me as present in the sun, facing the sun and standing in water with uplifted hands."

-36-

प्रविशेन्मे शरीरेऽसौ गृहं गृहपतिर्यथा।

बृहद्रथन्तरं वामदेव्यं देवव्रतानि च ॥ ३७ ॥

"(One who sings) the *Sāma* hymns like *Brhat* and *Rathantara*, *Vāmadevya* and *Devavratas* will enter My body as the house owner enters the house.

-37-

In the *Bhagavad-gītā* (X-10) Lord Krishna says that He is the *Sāma-veda* among the Vedas. Later He says that among the *Sāma* hymns, He is *Brhat-sāma* (X-35) which is addressed to Indra and which is considered very auspicious being sung in the Atirātra sacrifice and is called *prśta-stotra*. The *Brhat* and *Rathantara* are always sung together as *Sāma*.

तद्योगयाज्यदेहांश्च यो गायति ममाग्रतः।

इह श्रियं परां भुक्त्वा मम सायुज्यमाप्नुयात् ॥ ३८ ॥

"One who sings in My front attains the yogic and *yājña* (fit for Vedic sacrifice) bodies. After enjoying the plenitude of prosperity in this world, he will obtain union with Me."

-38-

ईशावात्यादिमन्त्रान्यो जपेन्नित्यं ममाग्रतः।

मत्सायुज्यमवाप्नोति मम लोके महीयते ॥ ३९ ॥

"One who chants in My front the hymns of *Īśāvāsya-upanishad* and other *Upanishads* attains union with Me. He attains glory in My world."

-39-

*Īśāvāsya-upanishad* begins with the world *Īśa'* which is a special name for S'iva. The entire world is pervaded by Him, both the moving and the unmoving.

भक्तियोगो मया प्रोक्त एवं रघुकुलोद्बह ।

सर्वकामप्रदोऽमर्त्यः किमन्यच्छ्रोतुमिच्छसि ॥ ४० ॥

"O, the glorifier of the Raghu family! The yoga of devotion was thus stated by Me. This fulfils all desires and is eternal. What else do you want to hear?"

-40-

Thus ends the fifteenth chapter called *Yoga of Devotion* in the dialogue between S'iva and Rāma in the *S'iva-gītā* which is an *Upanishad*, *Brahma-vidyā* and *Yoga-s'āstra* forming part of the *S'rī Padma-purāna*.

## Chapter XVI

श्रीराम उवाच

भगवन्मोक्षमार्गो यस्त्वया सम्यगुदाहृतः।  
तत्राधिकारिणं ब्रूहि तत्र मे संशयो महान् ॥ १ ॥

**S'rī Rāma said**

"O, Lord! What was clearly explained by you as the way to release, please tell me the persons competent to follow that way. In that matter there is a great doubt in me."

-1-

श्रीभगवानुवाच

ब्रह्मक्षत्रविशः शूद्रा स्त्रियश्चात्राधिकारिणः।  
ब्रह्मचारी गृहस्थो वाऽनुपनीतोऽथ वा द्विजः ॥ २ ॥

**The Lord said**

The *brāhmanas*, warriors, merchants, the servants, and women are competent here. The student, householder, the uninitiated too, if he were a *brāhmana* (are competent).

-2-

वनस्थो वाऽवनस्थो वा यतिः पाशुपतव्रती।  
बहुनात्र किमुक्तेन यस्य भक्तिः शिवाचने ॥ ३ ॥

"Whether a forest-dweller, or a widower, or an ascetic, or one who has undertaken the Pāśupata observance, what is the use of cataloguing much? One in whom the devotional fervour in the worship of S'iva (is found, he or she is competent to get released)."

-3-

स एवात्राधिकारी स्यान्नान्यचित्तः कथंचन ।

जडोऽन्धो वधिरो मूको निःशौचः कर्मवर्जितः ॥ ४ ॥

"He alone is eligible for release, not anyone whose mind is otherwise engaged. The fool, the blind, the deaf, the dumb, the impure in conduct, one who has no religious rites." (contd).

-4-

अज्ञोपहासा भक्त्यश्च भूतिरुद्राक्षधारिणः ।

लिङ्गिनो यश्च वा द्वेष्टि ते नैवात्राधिकारिणः ॥ ५ ॥

"(Along with others mentioned in the previous verse), those who are not devotees of S'iva, ignorant persons, those who mock at the devotees wearing the sacred ash, Rudrāksha, (rosary) and the Linga (the symbol) of S'iva) and hate them, they are not eligible for release."

-5-

यो मां गुरुं पाशुपतव्रतं द्वेष्टि नराधिप ।

विष्णुं वा स न मुच्येत जन्मकोटिशतैरपि ॥ ६ ॥

"O, Ruler of Mankind! One who hates Me or the Preceptor or the Pās'upata penance or Vishnu, he will not get released even in millions of birth."

-6-

There is no difference between S'iva and Vishnu. The *Harivams'*a says: "One who hates you, Govinda, he hates me too"

*"yatra tvam dveshti govinda sa mām dveshti na sams'ayah".*

अनेककर्मसक्तोऽपि शिवज्ञानविवर्जितः ।



शिवभक्तिविहीनश्च संसारी नैव मुच्यते ॥ ७ ॥

"Though one is discharging all his assigned duties, if he were devoid of the knowledge about S'iva and not possessed of devotion towards S'iva, he does not at all get release and will be (eternally) involved in birth and death."

-7-

आसक्ताः फलसङ्गेन ये त्ववैदिककर्मणि ।

दृष्टमात्रफलास्ते तु न मुक्तावधिकारिणः ॥ ८ ॥

"Those who are attached to the results of actions, not sanctioned by the scripture and who are particular about visible profits are not eligible for release."

-8-

Those who trust their eyes alone and go by the immediate pleasure and profits for themselves, not being able to or inclined to look beyond their nose, deny the supersensible God or other worlds, moral values and rebirth. Usually, their acts are immoral and anti-social for their intent and purpose are only their own satisfaction. These are the hedonists identified by the *Bhagavad-gītā* as the scum of mankind. XVI - 6, 19; XVII-5).

अविमुक्ते द्वारकायां श्रीशैले पुण्डरीके ।

देहान्ते तारकं ब्रह्म लभते मदनुग्रहात् ॥ ९ ॥

"(The eligible devotees) receive the redeeming instruction (*tāraka-mantra*) at the time of death enabling them to cross the ocean of birth and death in shrines like Kās'ī, Dvāraka, S'rīsaila, and Pundarīka (or Vyāgrapuri), through My grace."

-9-

The Self is to be meditated on as abiding between the eye-brows and the base of the nose respectively called *varanā* and *nāsi*. This is said to be *vārānasī* or *Kās'ī* externally and geographically as the sacred place where the Self is to be contemplated on. See *Brahma-sūtras* (I-2.32); also *Jābāla-upanishad* (1).

यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम् ।

विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते ॥ १० ॥

"Those whose hands, feet and mind are well controlled get the result of knowledge, penance and fame as the benefit accruing from the shrines."

-10-

One whose body and mind are not well under control and pure when in a sacred shrine like *Kāsī*, does not get the benefit of being in such holy places. Impure minds and bodies bring about sacrilegious corrosion of the sanctity of shrines.

Cp. "*as'anam vyasanam vāsah kās'yām yeshām amārgatah ।  
kīkatena samā kās'ī gangāpy angāra-vāhini*"

*Kāsī* itself will be miserable and the waters of *Gangā* will be a flow of burning charcoal for one who is not humble and pious.

विप्रस्यानुपनीतस्य विधिरेवमुदाहृतः ।

नाभिव्याहारयेद्ब्रह्म स्वधानिनयनादृते ॥ ११ ॥

"For the *brāhmaṇa* who is not yet initiated into the *Gāyatrī* and the study of the *Veda*, the following rule has been laid down. Let him not utter the hymns of the *Veda* except to make offering to the forefathers with the utterance of *svadhā*."

-11-

In making oblations to the forefathers the syllable *svadhā* is to be uttered, and *svāhā* if they are for the gods.

स शूद्रेण समस्तावद्यादवद्वेदान्न जायते।

नामसंकीर्तने ध्याने सर्व एवाधिकारिणः॥ १२ ॥

"The uninitiated (into Vedic study and *upanayana* or (the investiture of the sacred thread) is equal to the low caste since he is not reborn on the (initiation) into *Gāyatrī*. (However) in the matter of singing (God's) names and meditating on Him, all are eligible."

-12-

संसारान्मुच्यते जन्तुः शिवतादात्म्यभावात्।

यथा दानं तपो वेदाध्ययनं चान्यकर्म वा।

सहस्रांशं तु नार्हन्ति सर्वदा ध्यानकर्मणः॥ १३ ॥

"The creaturely man is liberated from bondage by the contemplation of his identity with S'iva. Charity, penance, study of scripture or any other act done according to rules are not fit to be even one thousandth part of the act of contemplation (of the above identity with S'iva)."

-13-

Important as they are, charity etc., are not equal to the contemplation of one's identity with God which is the truth. At best they can create only mental conditions conducive to that contemplation. The *Brhadāranyaka* text says that the learned man desires to know Brahman or the truth through the study of scripture, by sacrifices, charity, penance and fasting. (IV-4.22).

जातिमाश्रममङ्गानि देशं कालमथापि वा।

आसनादीनि कर्माणि ध्यानं नापेक्षते क्वचित्॥ १४ ॥

"Contemplation (of identity with S'iva) does not require anywhere the caste, stage of life, the procedures of worship (like the *nyāsas*), place or time or postures (*āsana*) etc."

-14-

गच्छंस्थिष्ठंश्चरन्वापि शयानो वान्यकर्मणि।

पातकेनापि युक्तो वा ध्यानादेव विमुच्यते॥ १५॥

"Moving about, standing, walking or lying down or doing any other act, one is liberated only through contemplation, even though he is sullied by heinous crimes."

-15-

See *Bhagavad-gītā* (V, 8-9; VIII-7; IX-22, 30). Even a felon of nefarious conduct is to be treated as good if he happens to think about God always (*sādhureva sa mantavyah samyag - vyavasito hi sah*). See verse 23 of this Chapter of *S'iva-gītā* for the list of mortal sins. See *Saundarya-lahari* of S'ankara (27) which says that all talk is chant, all gesticulation is the ritual signs, all walk is circumambulation, eating is oblation, lying down in sleep is prostration. S'ankara prays that all these casual acts be deemed as ceremonis' worship by the World-Mother.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥ १६॥

"There is no loss of effort in this due to incompleteness and no untoward adversity will happen. Even a little of this virtue saves one from great fear."

-16-

This is the verse in the *Bhagavad-gītā* (II-40) quoted *verbatim*. This verse refers in that place in the context to

*buddhi-yoga* which signifies the development of the powers of concentration (*vyavasāya*), thought about good or bad, solely, as an obligation (*yogāya*). This is an essential pre-requisite for that seadfastness (*sthitha-prajna*) of mind against all comers, with no sense of "I" or "mind". This is exactly what freedom means even in this very life (*jīvan-mukti*).

Even a little effort in gaining this state of mind bears disproportionately stupendous result of freedom from fear. Fearlessness (*abhaya*) is freedom (*moksha*). (See *Gītā*, V-28). Again, *Gītā* declares elsewhere (VI-40) that one who has embarked on this path of selfless state of mind (*ātma-samyama*) never comes to grief.

आश्चर्ये वा भये शोके क्षुते वा मम नाम यः।

व्याजेनापि स्मरेन्मर्त्यः स याति परमां गतिम् ॥ १७ ॥

"The mortal man who in a state of wonder or fear or sorrow or sneezing remembers My name even for his own purposes attains the supreme goal."

-17-

Even if one manages to remember the Lord's name under the stress of fear or sorrow or pangs of hunger and thirst for his own relief and other personal reasons, he attains the supreme goal. It is not essential to pursue the difficult path of concentration and selflessness. To turn the mind on God even for selfish purposes will yield the same result of grace and freedom. Ś'isupāla attained God's own feet by his hatred towards Him. Kamsa had the same fortune by being constantly stalked by fear of God. Gopis (cowherdresses) enjoyed the divine bliss by directing in simplicity all their loving emotions towards Krishna. The Pandavas gloried in His favour by treating Him as a friend.

Thus there is no particular superiority in any method of spiritual striving. God watches our strivings in whichever manner they are exercised.

महापापैरपि स्पृष्टो देहान्ते यस्तु मां स्मरेत् ।  
पञ्चाक्षरीं वोच्चरति स मुक्त्ये नात्र संशयः ॥ १८ ॥

"One who, even though he be corrupted by the mortal sins, thinks about Me at the time of death or remembers the five letters of (*na-ma-s'i-va-ya*) is liberated; there is no doubt."

-18-

In *S'ri Krshna-karnāmrtam*, Līlās'uka prays that before death strikes him down, his unceasing thoughts on the Lord Krshna should grow in intensity more and more (I-37). Kulas'ekhara Ālvār in his *Mukunda-mālāi* wonders how his mind could possibly think of the Lord Krshna when the body and mind get assailed by mortal ailments heralding the imminent death. Hence one should be constantly thinking of God even one is young and robust in health.

*Bhagavad-gītā* (VIII-13) states that one who is about to depart from the body uttering the *Pranava* thinking on the Lord will go to the supreme abode of the Lord. Again the verse (VIII-5) declares that if one who is dying remembers God at that last moment reaches Him; there is no doubt about it.

*antakāle ca māmēva smaran muktva kalevaram ।  
yah prayāti sa madbhāvam nāsty atra sams'ayah । ।*

विश्वं शिवमयं यस्तु पश्यन्नात्मानमात्मना ॥  
तस्य क्षेत्रेषु तीर्थेषु किं कार्यं वान्यकर्मसु ॥ १९ ॥

"One who sees the world as pervaded by S'iva, and

sees the Self by his own self, what is there to be done by him in holy places or holy waters or any other such acts?"

-19-

The *S'iva-gītā* shows progressively the easy ways of winning God's grace and one's freedom. It makes even the worst sinner redeemable if only his mind is inclined towards God. It liberalises this condition by suggesting that even the confirmed criminal or consistently profligate can hope for freedom and grace if he uttered God's name or at least remembered Him at the last moment of his life.

Having made all this clear to persons who have otherwise no hope of the future, the *S'iva-gītā* asks us to see God everywhere and see Him also as one's own very Self and being. The external trappings and routines are not necessary. There is no need for going to or coming from other worlds. God being everywhere and as one's own Self, it is imperative to see Him thus. This is the supreme state of self-realization, a realm of pure wisdom where there is no place for any other discipline like good work or devotion.

सर्वेण सर्वदा कार्यं भूतिरुद्राक्षधारणम् ।  
युक्तेनाथाप्ययुक्तेन शिवभक्तिमभीप्सता ॥ २० ॥

"By every devotee desiring the devotion to S'iva, the *Rudrāksha* (rosary) and the sacred ash have to be worn always whether according to rules or not."

-20-

नर्यभस्मसमायुक्तो रुद्राक्षान्यस्तु धारयेत् ।  
महापापैरपि स्पृष्टो मुच्यते नात्र संशयः ॥ २१ ॥

"One who wears the *Rudrāksha* beads adorning his body with sacred ash, he is liberated even if he happens to

be tarnished by the mortal sins. There is no doubt in the matter."

-21-

The *Rudrāksha* bead is a nut available plentifully in Nepal. It is the only nut which has a natural hole in it so that it can be easily strung into a rosary. It may have a number of facets, like cut diamond, being called "the Eyes of Rudra". By wearing it round the neck on the head and on the arms, the devotee assumes the form of Lord S'ivaHimself. This is *sārūpya* or having the same appearance as S'iva. S'ankara in his *S'ivānanda-laharī* (28) says that one attains the kind of release called *sārūpya* or similarity of form with S'iva in offering worship to Him wearing *Rudrāksha* and *Vibhūti* (*sārūpyam s'iva -pūjane*).

अन्यानि शैवकर्माणि करोतु न करोतु वा।

शिवनाम जपेद्यस्तु सर्वदा मुच्यते तु सः॥ २२॥

"Let one carry out the religious acts of a S'aiva or not. But if one chants constantly the names of S'iva he is liberated."

-22-

In the Kali yuga the chanting of the Lord's names is the most efficacious means of winning His grace. S'ankara in his *S'ivānanda-laharī* (28) says that in the chanting of the Lord's names like "S'iva", "Mahadeva" one gets the place proximate (*s'amīpya*) to S'iva.

अन्तकाले तु रुद्राक्षान्विभूतिं धारयेत्तु यः।

महापापोपपापौधैरपि स्पृष्टो नराधमः॥ २३॥

"One who wears the *Rudrāksha* and the sacred ash at the time of death, even though he is the meanest of



mankind corrupted by the mortal and the minor sins”  
(contd).

-23-

The mortal sins in the Hindu tradition are (i) killing a Brāhmana, (ii) drinking liquor, (iii) theft, (iv) misbehaving with the preceptor's wife, (v) association with those who commit the above sins. The minor sins are the milder versions of the above mortal sins. See *Manu-smṛti* (XI.54).

सर्वथा नोपसर्पन्ति तं जनं यमकिंकराः ॥ २४ ॥

"The agents of the god of Death do not at all touch that man."

-24-

विल्वमूलमृदा यस्तु शरीरमुपलिम्पति।

अन्तकालेऽन्तकजनैः स दूरीक्रियते नरः ॥ २५ ॥

"One who at the time of passing away anoints his body with the earth got from around the base of the bilva tree is kept at a distance by the agents of the god of Death."

-25-

श्रीराम उवाच

भगवन्पूजितः कुत्र कुत्र वा त्वं प्रसीदसि।

तद्ब्रूहि मम जिज्ञासा वर्तते महती विभो ॥ २६ ॥

**S'rī Rāma said**

"O, Lord, worshipped at what places are you pleased? O, the All-pervasive! Please tell me. A great desire to know (this) exists in me."

-26-

मृदा वा गोमयेनापि भस्मना चन्दनेन वा।  
 सिक्ताभिर्दारुणा वा पाषाणेनापि निर्मिता।  
 लोहेन वाथ रङ्गेण कांस्यखर्परपित्तलैः ॥ २७ ॥

"(My image) made out of earth or cowdung or sacred ash or sandal paste or sands or wood or stone or metal or *ranga* (colour powder) or any other metal." (contd.)

-27-

ताम्ररौप्यसुवर्णेर्वा रत्नैर्नानाविधैरपि।  
 अथवा पारदेनैव कपूरेणायवा कृता ॥ २८ ॥

"(My image) made of copper or silver, or gold or varieties of gems or quick-silver or camphor." (contd.)

-28-

प्रतिमां शिवलिङ्गं वा द्रव्यैरेतैः कृतं तु यत्।  
 तत्र मां पूजयेत्तेषु फलं कोटिगुणोत्तरम् ॥ २९ ॥

"Making My image or the Lingam (symbolising Me) out of the above materials, let one worship Me in them attaining benefits exceeding millions."

-29-

The Dancing S'iva, for example, or the Somāskanda are images conceived in the human likeness. An image is analogous to human form while the Lingam is a form - formless (*rūpa* - *arūpa*) symbol taking us higher and nearer to the nature of God because it transcends the limits of a mere anthropo-morphic representation, on human analogy, of a subtle reality which pervades everything, human, animal or the inanimate. Reduction of God's form to merely some empirical idiom or icon will be an offence to this all-pervasive character of God. A Lingam expresses this fact.

The word *lingam* itself means a seen mark indicating something unseen but invariably connected with it as in the case of the smoke which indicates the unseen fire invariably connected with it, so that one can always infer the presence of the unseen fire from the observed smoke.

There are other interpretation of the term '*linga*'. However the *S'vetäs' vatara-upanishad* (IV-19) declares that the Real has no image or likeness to it. (*na tasya pratimā asti*) referring to the formless nature of God.

मृदारुकांस्यलोहैश्च पाषाणेनापि निर्मिता ।

गृहिणा प्रतिमा कार्या शिवं शश्वदभीप्सता ॥ ३० ॥

"By the house-holder an image (of S'iva) must be made of earth or wood or bronze or metal or stone if he wants the grace of S'iva to be with him always."

-30-

आयुः श्रियं कुलं धर्मं पुत्रानाप्नोति तैः क्रमात् ।

बित्त्वृक्षे तत्फले वा यो मां पूजयते नरः ॥ ३१ ॥

"A person who worships Me in the *bilva* tree or its fruit attains, as a rule, long life, wealth, respectable family, merit and sons."

-31-

परां श्रियमिह प्राप्य मम लोके महीयते ।

बित्त्वृक्षं समाश्रित्य यो मन्त्रान्विधिना जपेत् ॥ ३२ ॥

"One who repeats the sacred hymns according to rule under the *bilva* tree glories in My world after enjoying great prosperity here in this world."

-32-

एकेन दिवसेनैव तत्पुण्यं भवेत् ।

यस्तु विल्वने नित्यं कुटीं कृत्वा वसेन्नरः ॥ ३३ ॥

"The worship by chants of the Lord can be completed even in one day by a person if he lived in the woods of *bilva* tree permanently building a cottage for himself there."

-33-

सर्वे मन्त्राः प्रसिध्यन्ति जपमात्रेण केवलम् ।

पर्वताग्रे नदीतीरे विल्वमूले शिवालये ॥ ३४ ॥

"By mere repetitive chant the sacred hymns produce their results, on the mountain top, river banks, under the *bilva* tree or in the S'iva temple."

-34-

अग्निहोत्रे केशवस्य सन्निधौ च जपेत्तु यः ।

नैवास्य विघ्नं कुर्वन्ति दानवा यक्षराक्षसाः ॥ ३५ ॥

"The demons, the devils and the goblins do not create obstacles for one who repeats the chant (of the *mantras*) in the place of Agni-hotra (or household fire-altar) or in the presence (*sannidhi*) of Vishnu in the temple."

-35-

तं न स्पृशन्ति पापानि शिवसायुज्यमृच्छति ।

स्थण्डिले वा जले वह्नौ वायावाकाश एव वा ॥ ३६ ॥

"Sins do not touch him (who so chants the *S'iva-mantras*) in the places for sacrifice or water or fire or air or sky. He attains the union with S'iva".

-36-

गिरो स्वात्मनि वा यो मां पूजयेत्प्रयतो नरः।  
स कृत्स्नं फलमाप्नोति लवमात्रेण राघव॥ ३७ ॥

"O Rāghava! A person who worships Me with effort by speech or in his own heart, he realizes all the good results thereof even by a little of that."

-37-

S'iva is pleased even by a little gesture of worship. A flower, a spoonful of water, these mightily please Him. Hence He is called *ās'u-toshi* (one who is pleased instantly).

आत्मपूजासमा नास्ति पूजा रघुकुलोद्बह।  
मत्सायुज्यमवाप्नोति चण्डालोऽप्यात्मपूजया॥ ३८ ॥

"O, the ennobler of the Raghu family! There is no worship equal to that done (to God) as one's Self. By that Self-worship even an outcaste attains union with Me."

-38-

A person who sees God as other than himself is an ignoramus. (See *Brhadāranyaka-upanishad* (I-4.10). One should meditate and worship the Lord as abiding in one's heart, not someone external to him. Since this worship does not involve any qualification except being a human being, even the outcaste can perform this and achieve union with God. Many saints born in low castes have realized God through this method.

See *Brhadāranyaka-upanishad*, (IV-3.7): *hrdyantar-jyotih purusha*. The word '*purusha*' is derived from *puri-s'ayana* (dwelling in one's heart).

सर्वान्कामानवाप्नोति मनुष्यः कम्बलासने।  
कृष्णाजिने भवेन्मुक्तिर्मोक्षश्रीव्याघ्रचर्मणि॥ ३९ ॥

"A person gets all his desires fulfilled when he meditates seated on the woollen rug. If seated on deer-skin or tigerskin, he gets the felicity of freedom and release."

-39-

कुशासने भवेज्ज्ञानमारोग्यं पत्रनिर्मिते ।

पाषाणे दुःखमाप्नोति काष्ठे नानाविधान्गदान् ॥ ४० ॥

"If he meditates seated on a sheet of Kus'a grass he gets knowledge, if on the mat of leaves, he gets health, if on a stone he experiences pain; if on a piece of rough wood he undergoes various ailments."

-40-

वस्त्रे श्रियमवाप्नोति भूमौ मन्त्रो न सिध्यति ।

उदङ्मुखः प्राङ्मुखो वा जपं पूजां समाचरेत् ॥ ४१ ॥

If (one does meditation) on a piece of cloth, he gets wealth, if on bare ground, the sacred chant does not bear fruit. One should repeat the hymns and do the worship facing north or east."

-41-

अक्षमालाविधिं वक्ष्ये शृणुष्वभावहितो नृप ।

साम्राज्यं स्फटिको दद्यात्पुत्रजीवः परां श्रियम् ॥ ४२ ॥

"O King! I will tell thee the rules governing the rosary. Listen with attentive mind. (If the rosary) is made of crystal it will bestow an empire; if it were made of the *putra-jīva* stone it will confer abundant wealth."

-42-

आत्मज्ञानं कुशग्रन्थी रुद्राक्षाः सर्वकामदाः ।

प्रवालैश्च कृता माला सर्वलोकवशप्रदा ॥ ४३ ॥

"The *rudrākshas* of the rosary will confer self-knowledge and grant all boons if they are strung together by the *kuśa* grass. If the rosary is made of corals, it will bring with it the control of all the worlds."

-43-

मोक्षप्रदा च माला स्यादामलक्याः फलैः कृता ।

मुक्ताफलैः कृता माला सर्वविद्याप्रदायिनी ॥ ४४ ॥

"If the rosary is made of the gooseberry fruits, it effects release. The rosary made of the pearls is the bestower of all knowledge."

-44-

माणिक्यरचिता माला त्रैलोक्यस्य वशंकरी ।

नीलैर्मरकतैर्वापि कृता शत्रुभयप्रदा ॥ ४५ ॥

"The rosary made of ruby will bring all the three worlds under one's control. The (rosary) made of blue stone or green stone will strike fear in the foes."

-45-

सुवर्णरचिता माला दद्याद्वै महतीं श्रियम् ।

तथा रौप्यमयी माला कन्यां यच्छति कामिताम् ॥ ४६ ॥

"The rosary made of gold will indeed fetch great prosperity. Similarly, the rosary made of silver will win the maiden desired."

-46-

उक्तानां सर्वकामानां दायिनी पारदैः कृता ।

अष्टोत्तरशतं माला तत्र स्यादुत्तमोत्तमा ॥ ४७ ॥

"(The rosary) made of quick-silver will yield all the stated desires. The rosary consisting of 108 beads is the best among all."

-47-

शतसंख्योत्तमा माला पञ्चाशन्मध्यमा मता।  
चतुःपञ्चशता यद्वा ह्यधमा सप्तविंशतिः ॥ ४८ ॥

"The rosary having one hundred beads is the next best; one having fifty (beads) is middle; one having fifty four [or the one having twenty seven] is the lowest."

-48-

अधमा पञ्चविंशत्या यदि स्याच्छतनिर्मिता।  
पञ्चाशदक्षराण्यत्रानुलोमप्रतिलोमतः ॥ ४९ ॥

"Twenty five beads is the lowest (in value). If (the rosary) consisted of one hundred beads the chant should be done with the fifty letters in the progressive (*anuloma*), and regressive (*pratiloma*) order."

-49-

इत्येवं स्थापयेत्पष्टं न कस्मैचित्प्रदशयित् ॥ ५० ॥

"Clearly settled in this manner, it is not to be revealed to any one."

-50-

वर्णैर्विन्यस्तया यस्तु क्रियते मालया जपः।  
एकवारेण तस्यैव पुरश्चर्या कृता भवेत् ॥ ५१ ॥

"One who chants in the order of 50 letters in one single time, the worship could be considered to have accomplished only by him."

-51-

सव्यपाणिं गुदे स्थाप्य दक्षिणं च शिवोपरि।  
योनिमुद्राबन्ध एवं भवेदासनमुत्तमम् ॥ ५२ ॥

"Placing the left hand on the anus, and placing the right hand on the penis is called the *yonimudrā-bandha*



(or control by *yonī-mudrā* in Yoga) and it is the superior posture for the silent chant (*japa*)."

-52-

योनिमुद्रा स्थित्वा प्रजपेद्यः समाहितः ।

यं कंचिदपि वा मन्त्रं तस्य स्युः सर्वसिद्ध्यः ॥ ५३ ॥

"One who does the chanting settled in the posture of *yonī-mudrā* and with an attentive mind uttering any *mantra* (hymns) whatever, gets all the super-normal powers."

-53-

छिन्ना रुद्धाः स्तम्भितश्च मिलिता मूर्च्छिता तथा ।

सुप्ता मत्ता हीनवीर्या दग्धत्रस्तारिपक्षगाः ॥ ५४ ॥

"The (*mantras*) which are curtailed or checked or stilled or mixed or swooned or similarly have gone asleep or intoxicated, or of weak power or burnt or gone to the side of the enemies." (contd.)

-54-

These above are the technical names of sacred syllables (*mantras*).

बाला यौवनमत्ताश्च वृद्धा मन्त्रश्च ऐकता ।

योनिमुद्रासने स्थित्वा मन्त्रानेवंविधान् जपेत् ॥ ५५ ॥

"Seated in the posture of the (above stated) *yonī-mudrā* one should repeatedly chant (mentally) the hymns of the above kinds (mentioned in the verses 54) and also the hymns which are called tender-aged, young, with the conceit of energy and old."

-55-

तस्य सिद्ध्यन्ति ते मन्त्रा नान्यस्य तु कथंचन।  
ब्राह्मं मुहूर्तमारभ्यामध्याह्नं प्रजपेन्मनुम् ॥ ५६ ॥

"These *mantras* yield their fruits to such a person, not to anybody else. Howsoever one should chant the *mantra* beginning from the early morning (*brahma-muhūrta*) till the midday."

-56-

अत ऊर्ध्वं कृते जाये क्लेशो भवति ध्रुवम्।  
पुरश्चर्याविधावेवं सर्वकाम्यफलेष्वपि ॥ ५७ ॥

"If chant is done after that time (midday) there will certainly be harm. Thus is the rule in all the desired results of worship."

-57-

नित्ये नैमित्तिके वापि तपश्चर्यासु वा पुनः।  
सर्वदेव जपः कार्यो न दोषस्तत्र कश्चन ॥ ५८ ॥

"But in all the obligatory duties (*nitya-karma*) the occasional rites (*naimittika-karma*) and in all the conduct of penance the chant could be performed always. There is no defect in all this."

-58-

यस्तु रुद्रं जपेन्नित्यं ध्यायमानो ममाकृतिम्।  
षडक्षरं वा प्रणवं निष्कामो निर्जितेन्द्रियः ॥ ५९ ॥

"One who chants (the hymns on Rudra) meditating on My form everyday, or the six-lettered holy syllable (*shad-aksharam*) or the *Omkāra*, with no desire for personal profit and with the senses conquered" (contd).

-59-

Here six-letters means the five-lettered *nāmā-s'ivāya* along with the *Omkāra*.

तथाथर्वशिरोमन्त्रं कैवल्यं वा रघूत्तम ।  
स तेनैव च देहेन शिवः संजायते स्वयम् ॥ ६० ॥

"O, the most excellent of Raghu family! (one who chants) the *Atharva-s'iras* hymn and the *Kaivalya* (so pleasing to Me), he attains union with Me with the same body of his."

-60-

अधीते शिवगीतां यो नित्यमेतां जपेत्तु यः ।  
शृणुयाद्वा स मुक्तः स्यात्संसारान्नात्र संशयः ॥ ६१ ॥

"One who chants and studies this *S'iva-gītā* or listens to its chant daily, he is released from the cycle of birth and death. There is no doubt in this matter."

-61-

सूत उवाच  
एवमुक्त्वा महादेवस्तत्रैवान्तरधीयत ।  
रामः कृतार्थमात्मानममन्यत तथैव सः ॥ ६२ ॥

**Sūta said**

"Having said this, Mahādeva disappeared then and there. Rāma, too, in the same way considered himself as having achieved his desired goal."

-62-

एवं मया समासेन शिवगीता समीरिता ।  
एतां यः प्रजपेन्नित्यं शृणुयाद्वा समाहितः ॥ ६३ ॥

"Thus was stated by Me the *S'iva-gītā* in a nutshell.

One who repeats everyday this work or listens (to its chant) daily with a controlled mind" (contd).

-63-

एकाग्रचित्तो यो मर्त्यस्तस्य मुक्तिः करे स्थिता ।  
अतः शृणुध्वं मुनयो नित्यमेतां समाहिताः ॥ ६४ ॥

"A human being (who listens to its chant) with one - pointed mind, release is already in his hand. Therefore, O, sages!. Listen to this (*S'iva-gītā*) daily with peaceful mind."

-64-

अनायासेनैव मुक्तिर्भविता नात्र संशयः ।  
कायक्लेशो मनःक्षोभो धनहानिर्न चात्मनः ॥ ६५ ॥

"(If you do that) the release will be attained with ease. There is no doubt. Torment of the body, disturbance of the mind, loss of wealth will not afflict one" (contd).

-65-

न पीडा श्रवणादेव यस्मात्कैवल्यमाप्नुयात् ।  
शिवगीतामतो नित्यं शृणुध्वमृषिसत्तमाः ॥ ६६ ॥

"(If you do that) there will be no misery. By mere listening alone, liberation can be attained. O, most noble sages! Listen, therefore, to *S'iva-gītā* daily."

-66-

Thus the Sūta ended his exposition of the *S'iva-gītā*.

ऋषय ऊचुः

अद्यप्रभृति नः सूत त्वमाचार्यः पिता गुरुः ।  
अविद्यायाः परं पारं यस्मात्तारयितासि नः ॥ ६७ ॥

## The sages said

“O Sūta! From today, you are our teacher, father and preceptor, because you have enabled us to cross ignorance and go to the other supreme shore.”

-67-

(In the *Pras'na-upanishad*, (VI-8) the Preceptor is addressed in the same words found in this verse. One who imparts the supreme Self-knowledge is to be esteemed as one's own father.

उत्पादकब्रह्मदात्रोर्गरीयान्ब्रह्मदः पिता ।

तस्मात्सूतात्मज त्वत्तः सत्यं नान्योऽस्ति नो गुरुः ॥ ६८ ॥

"The Preceptor who bestows the knowledge of reality (*Brahman*) is greater than the grandsire Brahṁā, the Creator. Therefore, O, the son of Sūta! Truly there is no other Preceptor for us than thyself."

-68-

व्यास उवाच

इत्युक्त्वा प्रययुः सर्वे सायंसंध्यामुपासितुम् ।

स्तुवन्तः सूतपुत्रं ते संतुष्टा गोमतीतटम् ॥ ६९ ॥

Vyāsa said

"Having said this, all of them went away to worship the evening twilight sun. Praising the son of the Sūta, they retired to the banks of Gomatī river in joy.

-69-

Thus ends the sixteenth chapter named *Yoga of Release* in the dialogue between S'iva and Rāma in the *S'iva-gītā* which is an *Upanishad*, *Brahma-vidyā* and *Yoga-s'āstra* found in the latter half of the *S'rī Padma-purāna*.

The *S'iva-gītā* ends.

## Appendix Notes

Ref. XV-20:

*Sabhya* and *Āvasathya* are sacrificial fires forming part of the Soma-yāga. The altar is called *Sabhā* and hence the fire connected with it is known as *Sabhya*. The other fire is called *Āvasathya* because the hymn chanted is *āvasatha*. Together with *Gārhapatya*, *Dakshina* and *Āhavanīya*, they constitute the five fires (*Pañca-agni*).

Ref: XVI-29 (Notes regarding the meaning of *linga*.)

For example, The meaning of '*linga*' is given as follows :

*līyante yatra bhūtāni nirgacchanti punah punah |*  
*tena lingam param vyoma nishkalah paramah s'ivah ||*

The supreme S'iva, partless like the *ākāśa* is *linga* because into Him the creatures merge (in dissolution) and reemerge again (on creation).

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